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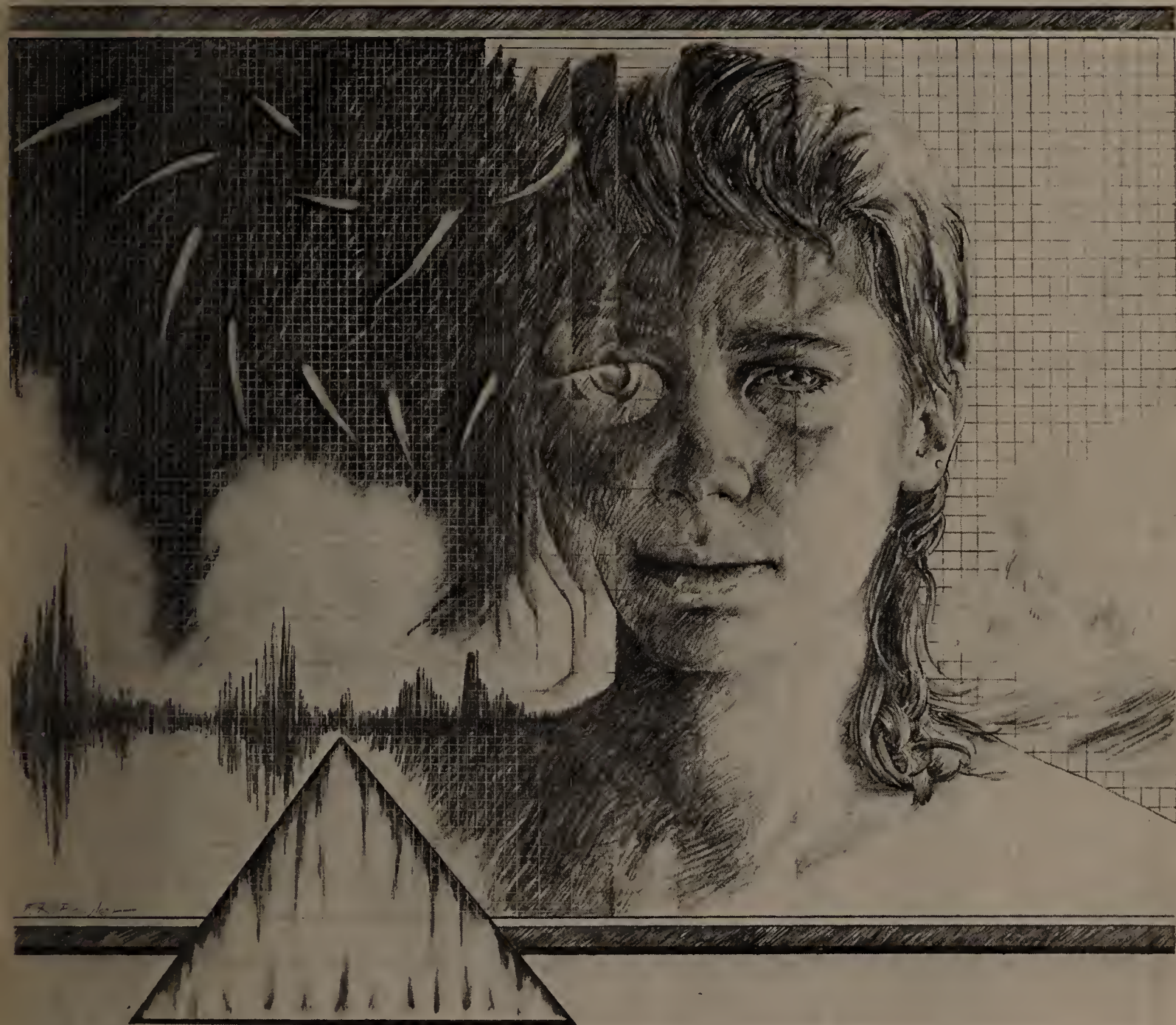
December 11, 1982

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# Gay Community News

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## GAYS & EPILEPSY





# GayCommunityNews

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December 11, 1982

*Seeks \$1 Million and Reinstatement*

## Chris Madsen Sues Christian Science Church

*By Jil Clark*

BOSTON — An award-winning journalist who was fired from the *Christian Science Monitor* last winter when she told them she is a lesbian is suing them for 1 million dollars and seeking reinstatement to her job.

Chris Madsen, 31, who was dismissed after seven years at the *Monitor* because she refused to change her "views on homosexuality," is charging several officials at the world headquarters of the Church of Christ, Scientists with violation of privacy, defamation of character, bad faith termination of employment and failure to follow its own personnel procedures and by-laws as written by Mary Baker Eddy, the denomination's founder.

Named in the suit are the three trustees of the Christian Science Publishing Society; the five members of the board of directors of the church; Publishing Society Manager J. Anthony Periton; *Monitor* Editor Earl Foell; Special Sections Editor Curtis Sitomer; *Monitor* Business Manager Sandra Newville; Quality Control Editor and assistant to Roell, Pamela Marsh; Personnel Manager Warren Silvernail; Employment and Employee Relations Manager of the Church and Publishing Society Karen Gould; one unnamed Christian Scientist who circulated false and defamatory information about Madsen; and the church itself.

Madsen is the second gay person in the last month to turn to the courts for protection from and redress against employers who discriminate against lesbians and gay

men in Massachusetts, where neither common law nor statute prohibits such discrimination. Jim Ogan, a former executive at the church who was also fired last winter, recently filed a discrimination suit against his former employer.

In the absence of anti-discrimination laws protecting gay people, Madsen's attorney, Katherine Triantafillou, must prove that the Christian Scientists named in the suit violated existing city and state policies and statutes concerning employment contracts and trusts.

Triantafillou must also convince the court that the actions of the officials involved are subject to state law, notwithstanding the doctrine of separation of church and state. Toward this end, the suit points out that the defendants, as trustees of the church and of the Publishing Society, breached their fiduciary responsibilities when they failed, in firing Madsen, to follow personnel policies set forth by the church's founder, Mary Baker Eddy. If, in the view of the court, the defendants were acting in their role as trustees rather than as religious leaders when they fired Madsen, their breaking Eddy's by-laws will constitute a violation of due process and equal protection clauses of the state and federal constitutions, said Triantafillou.

According to the bylaws, Madsen should not have been required to respond to allegations made by an individual who refused to identify herself or himself. The identity of the alleged rumor monger was unknown to Madsen at the time she was coerced into countering the rumors.

Robert Nelson, public relations member of the Committee on Publication, refused to answer any questions about Madsen's suit.

Madsen told reporters at a press conference on December 1 that although the publicity has been "overwhelming" at times, she is determined to make an issue of the firing "because when I was fired I realized I had an opportunity to try to further the rights of lesbians and gay men."

Triantafillou told reporters that "the general climate of fear [among church employees] after Chris was fired has had a chilling effect, not just on gay employees, but on anyone who might be living with a girl friend or boy

friend. . . . Any church member or employee there who is 'spiritually imperfect' knows they are in danger of dismissal — and without the right to confront their accuser or the protection of [firing] procedures."

Madsen reiterated that she was a lesbian before she became a Christian Scientist and has never seen how the two are incompatible. "In fact it was a long time before I realized how [church officials] felt about homosexuality."

"I think this is an area in which Christian Science will eventually change its position, as it did with regard to blacks. The church had very racist stands at one time."

Nelson told *GCN* that the

Christian Science Church's view of lesbianism will not change.

Leaders of Christian denominations around the country are placing "ministry to lesbians and gays" on their agenda. Some are even issuing pro-lesbian, pro-gay statements. Why are Christian Scientists lagging behind?

"Because they are scared," said Madsen. "Church officials stuck their heads in the sand box a while back and won't draw back out to consider what homosexuality actually is, what it means to be a lesbian."

Madsen's ordeal began one year ago on December 14, when she was informed by her immediate super-

*Continued on page 2*

## SF Supervisors Approve 'Domestic Partners' Law

*By David Morris*

SAN FRANCISCO — This city's Board of Supervisors has approved a measure officially recognizing gay and lesbian relationships by mandating that "domestic partners" of city employees be treated equally with spouses.

Passed by a vote of eight to three at each of two separate readings, held on November 22 and 29, the measure affects bereavement leave, visiting rights at county hospitals and the city jail, equal consideration by the city housing authority and eligibility for the municipal workers' health insurance program. It applies to gay couples

and unmarried straight couples who are over the age of 18, who are not related by blood, who share "the common necessities of life," and who register with the city clerk as domestic partners. The ordinance requires that neither of the partners may have declared a different partner within the past six months.

"San Francisco is doing something extraordinarily significant," commented gay Supervisor Harry Britt, who introduced the legislation. "We are offering the world, which is having a difficult time dealing with changing realities, a startling definition which says that we should not make moral judgements when two human beings come to us and say they love one another."

Opponents of the ordinance claimed implementation of the health insurance provisions would be expensive for the city, a claim Supervisor Carol Ruth Silver called a "lavender herring" since dependents and domestic partners pay their own insurance premiums. In addition, the city clerk's office will charge a fee for registration of partners and another fee for official termination of the partnership.

Mayor Diane Feinstein has ten days after final passage of the ordinance to sign it into law, veto it or allow it to become law without her signature. As of *GCN* press time, she had not stated her inten-

tions. The eight votes cast in favor of the ordinance are enough to override the mayor's veto but, according to Art Morris, an aide to Supervisor Silver, the board has never voted to override a veto by Feinstein and there would be pressure on the supervisors not to do so if she vetoes the domestic partners ordinance.

Morris told *GCN* that Feinstein had told a group of lesbian and gay community leaders on November 29 that she had not decided whether she would sign the ordinance, in part because of the question of "adverse selection" in health insurance coverage, that is, the question of whether gay men run a greater risk of requiring medical care.

Dana VanGorder, an aide to Britt, said enforcement of the ordinance will require pressure from supporters since specific rules about employee benefits are made by the heads of individual city agencies. The agency heads, VanGorder added, "have been incredibly homophobic all the way through. They're incredibly afraid to try this."

Morris told *GCN* the potential exists for extending recognition of gay couples to the private sector since registration with the city clerk as domestic partners is not limited to municipal workers. Several unions in the city supported the ordinance.

*— filed from Boston*

## March for Milk, Moscone: A Memory and a Tradition

*By John Kyper*

SAN FRANCISCO — In all ways it seemed the most appropriate thing to do — to join the now-annual march and rally commemorating the fourth anniversary of the assassinations of Mayor George Moscone and Supervisor Harvey Milk. The November 27, 1978 City Hall murders occurred just as I was about to move to San Francisco and the tragedy marked the beginning of my gradual but sure disillusionment with the city. Now, in November 1982, I am soon to leave the Bay Area. The event seemed to presage the closing of an era in my life.

On the night after the killings, 40,000 people walked the mile and a half down Market Street from Castro to City Hall for a rally, the route over which Milk had led marches in the past to protest referenda repealing gay rights ordinances in several cities. A year later, I joined maybe 25,000 in a commemorative trek that was already becoming a tradition. Since then, attendance has diminished dramatically as the murders begin to recede into history. In 1980 police harassed marchers, forcing them onto the sidewalk with their cruisers. The next year the rally was almost rained out, saved by the timely appearance of Holly Near, who sang to the audience. This year's organizers, the Harvey Milk Archives and Scott Smith, Harvey's lover, had feared that the

turnout would be even smaller than the 2,000 who had shown up in November 1981. But, for whatever reason — maybe because it was again the season just after state elections, reminiscent of the 1978 campaign to defeat the anti-gay Briggs Initiative — the attendance was an estimated 3,000 to 5,000. The weather helped too: the rains on this drenched weekend let up on Saturday afternoon for about eight hours, more than enough time to dry off, hold the event and then go home.

For me the contrast and similarities with 1979 were striking: this time there were fewer establishment figures on the scene. Thankfully, Sylvester did not appear, decked in furs to serenade us with a saccharine version of "Jesus Loves Me" — at a memorial for a Jewish atheist. Equally fortunately, Castleberry and Dupree did, to sing once again "By the Waters of Babylon" in their singularly beautiful acappella harmony.

Jennifer Moscone also reappeared, introduced by emcee Cleve Jones as "our mayors's daughter" in a thinly veiled dig at Diane Feinstein who replaced him as mayor. The point was not lost on the audience. Three years ago she had seemed a frightened, distraught adolescent; now hers was the most moving speech of the evening as she described our mutual feelings of love in the aftermath of the killings: "All we have

is each other."

The march itself evoked a mixture of quiet emotions, sadness and reverence and determination. I walked toward the front, just behind the flag corps led by a lone drummer. As we reached the crest at Dolores Street, I looked back and felt a rush of euphoria at the sight of a trail of candles going back almost to the rise at Sanchez. Now and then singing would waft through the crowd: "Amen,

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## Apuzzo: 'Stay With Me'

*By James C. Jackson*

INDIANAPOLIS — "We are making history, as surely as any civil rights movement can. The legends walk among us now, today. Together, we have created a miracle," so said the National Gay Task Force's new executive director, Virginia Apuzzo, in her first public speaking engagement since accepting the controversial NGTF directorship on November 1.

Her appointment as the organization's executive director caps eight weeks of turmoil and disension during which members of NGTF's board of directors rallied for the removal of their previous director, Lucia Valeska, and for her replacement by Apuzzo.

"I am absolutely committed. I will give you everything I have," Apuzzo told Midwesterners in

Indianapolis, noting that "my leadership depends largely on you."

Addressing a crowd of more than 100 at the November 6 anniversary celebration of a central Indiana Dignity chapter, Apuzzo urged lesbians and gay men to support her endeavors as the executive director of the nation's largest lesbian and gay rights organization. "Stay with me, give me a chance," she commented. "I am a political woman, a woman of faith. . . and I give you a commitment that I'll be there to talk back with you."

Apuzzo's appointment to the NGTF directorship follows the pressured resignation of Valeska, in what some Task Force board members allege to be an attempt at forging an alliance between their

organization and the Democratic Party. Herself a past member of the gay rights platform committee in the 1980 Democratic National Convention, Apuzzo denies that the Democratic Party has been involved with NGTF affairs and emphasizes her intent to "keep [NGTF's] political efforts bipartisan."

Apuzzo aims to "re-establish positive relationships with other gay groups," particularly the Gay Rights National Lobby. "I will not tolerate competition with GRNL," she said, noting that past relations between the two organizations have been "poor."

Apuzzo also clarified her plans to help NGTF "organize [the lesbian and gay movement] in a national context. . . . As the

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# News Notes

## bare bun beach busts

SALT LAKE CITY — The discovery of a beach where scores of men sunbathe and have sex has shocked sheriff's deputies here, according to the San Francisco *Chronicle*.

Officials of the department have been happy to grant interviews on the subject of the beach, which they dub "Bare Bun Beach." Deputy David Bishop said the department discovered the beach when they chased a nude motorcycle rider who had been "buzzing tourists" at a nearby resort. "We followed him, and lo and behold Sodomy and Gomorrah unfolded before my very eyes," recalls Bishop.

Bishop said that prior to the chase he had been aware that nude sunbathers frequented the beach, but "I always thought it was just sun worshippers. I had no idea this was going on."

The deputy said he found "a crowd of naked middle-age men at the beach, some watching others through field glasses as they lounged in the sun, some engaging in homosexual acts on the beach."

Deputies have been handing out citations and occasionally arresting men on felony sodomy charges on the beach, reports Chicago *Gay Life*.

## reaction brings progress

WASHINGTON, DC — As a result of the 1982 elections, feminists will be better represented in the federal and local governments, according to an analysis by the National Organization for Women.

The NOW Political Action Committee supported 109 candidates during the general elections; 61 percent of those candidates were elected. In Congress, proponents of women's rights gained 21 seats, although the number of women remained the same, primarily due to the fact that only 5.8 percent of the congressional candidates supported by NOW/PAC were women. New women's rights supporters in the 98th Congress include Democrats Barbara Boxer of California, Marcy Kaptur of Ohio, Katie Hall of Indiana and Republican Nancy Johnson of Connecticut.

Although Harriett Woods, a Missouri state senator, failed to topple incumbent Senator Danforth, who outspent Woods three-to-one, "the narrow margin in itself was a victory, considering she was given no chance in the primary and came within two percent of winning the election," says Kathy Bonk at NOW's press office.

During ERA Countdown Campaigns in the targeted states of Florida, Illinois and North Carolina, NOW members pledged, "We will remember in November." The election results show that voters did, according to Bonk.

In Florida, where the ERA was defeated by a 23 to 17 vote in the Senate, record numbers of female candidates ran for elected positions. Twenty women filed for senate seats, fourteen went on to the general election and nine won. Eight of these women are pro-ERA. Also, of the 23 senators who voted against the ERA, ten will not be returning and eight were replaced with pro-ERA senators. Nine women will sit in the Florida senate this term — that's more than double the number last year.

As a result of the election in Illinois, there are now 36 pro-ERA legislators in the Senate and 75 in the House, notes Bonk. "These gains are enough votes to meet even the three-fifths voting requirement of the Illinois legislature." The number of women in the Senate nearly doubled, jumping from four to seven, six of which are pro-ERA senators. The House switched from a Republican majority to a Democratic majority. Bonk says this shift is due at least in part to the work of NOW members, who had targeted the Republicans for blocking passage of majority rule legislation which would have assured ratification of the ERA there.

"The extremely close race between [incumbent Governor] Thompson and challenger Adlai Stevenson is in part due to feminist groups organizing the women's rights vote against the Thompson — Ryan ticket, which was endorsed by Phyllis Schlafly," says Bonk, noting that Thompson won his first gubernatorial race by over one million votes and the 1978 contest by a 600,000 vote margin.

In North Carolina, says Bonk, "Jesse Helms' Congressional Club" lost in all the congressional races they entered, while candidates supported by NOW PAC won in "several significant races."

## abortionist's abductors held

SPRINGFIELD, IL — Federal magistrates in Illinois and Texas have ordered million-dollar cash bonds for two of three Texans charged with federal extortion in the "Army of God" abduction of an Illinois abortion clinic owner and his spouse.

Dr. Hector Zevallos and Rosalie Jean Zevallos were kidnapped from their posh Edwardsville home last August and released unharmed eight days later. Zevallos, 53, runs the Hope Clinic for Women in Granite City and owns the building that houses another clinic in Shreveport, La.

Wayne Moore, 18, was brought before Magistrate Charles Evans in Springfield while his 20-year-old brother Matthew went before Magistrate Frank Waltermire in Houston.

The Moores, both formerly of New Caney, Texas, and a third man, Don Anderson, 42, of Pearland, Texas, as members of the "Army of God," are waging a battle against abortion. All three are charged with obstructing the business of abortion clinics owned by Zevallos.

## call him a fascist

STOCKHOLM — The International Gay Association is urging its members to write letters of protest to high officials in the Austrian government concerning its treatment of a gay man who spent 27 months in a Nazi concentration camp during World War II.

Alfred Dubsy, who was sentenced to two years' imprisonment for homosexual acts shortly after the Nazi occupation of Austria, was not released when his term expired in 1943. Instead, because of a Nazi decree stipulating that prison terms cannot officially be served during wartime, he was transferred to a concentration camp, where he was detained until 1945.

Earlier this year, when Dubsy applied for his work pension, he was told by officials at the local pension agency that the time he served in prison would not be counted toward his pension. Dubsy argued that at least the time he spent in the Nazi camp should be counted, since this prison stint was not ordered by the Austrian government. The officials countered by pointing out that Dubsy's "crime" under the Nazi regime would also have been considered criminal under the Austrian laws of that time.

IGA members have called the decision "shocking and disgraceful" and have called on all concerned lesbians and gay men to write letters to the Austrian Minister of Social Affairs, Alfred Dallinger, who supervised the decision to cut Dubsy's pension. "Don't be polite," urges the IGA. "Call him [Dallinger] a fascist!"

Dallinger's address is Stubenring 1, A-1010, Vienna, Austria. Copies of letters should be sent to local Austrian ambassadors as well as to the Chancellor of Austria, Dr. Bruno Kreisky.

## catholic dykes meet

BANGOR, PA — The first conference for Catholic lesbians in the history of Catholicism was held here last month.

The meeting was attended by 110 women from the northeastern and east-coast states, from states as far south and west as Texas, as well as from Canada and Argentina.

Among the conference participants were many current and former members of religious communities.

Sister Theresa Kane, who is currently president of the 4,500 member Congregation of the Sisters of Mercy of the Union and formerly president of the Leadership Conference of Women Religious, gave the keynote address, "Women in the Church." Sister Kane is known for her controversial remarks to Pope John Paul II during his 1979 visit to the US; Kane told him he must open all ministries of the Church, including the priesthood, to women.

The conference was endorsed by New Ways Ministry of Mt. Rainier, Maryland, Sisters in Gay Ministry Associated (SIGMA), the National Assembly of Women Religious (NAWR), the National Coalition of American Nuns (NCAN) and several Dignity chapters.

## the body electric recharges

SAN FRANCISCO — Members of the Body Electric, a gay men's anti-nuclear affinity group, are currently planning their long-range strategy for fighting nukes and they are urging other interested gay men to join them.

Projects of the year-old group have included a "Hall of Shame" tour of war contractors in this city's financial district, participation in the June 21 Livermore Blockade and help in mobilizing gay support for California's Proposition 12, the Bilateral Nuclear Freeze. Possible projects for the near future include leafleting, demonstrating, holding public forums and other actions.

For information, Call Wiley: (415) 839-5679, or Bob: (415) 526-9529, or write Body Electric, PO Box 2803, San Francisco, CA 94126.

## kept on hold

NEW YORK — The governing board of the National Council of Churches voted last month to extend for one year its eligibility study of the Metropolitan Community Church (MCC) instead of voting on the church's eligibility.

The extension was approved after several board members expressed displeasure with the current study, reports the New York *Native*. "A lot of people were really uncomfortable with the process as it was going on," said Michael Van Hoy of the membership committee. Originally, the 32 denominations of the Council were directed to study only the theological implications of MCC's potential membership. Some board members were dissatisfied with the study because it did not call for any organized effort to talk with MCC representatives. The extended study provides for actual discussion between the MCC and the governing board.

"The problem is not our existence as a church, but the council churches' homophobia," said MCC spokesperson Adam DeBaugh. "If they deal with us, they have to go home and deal with gay men and lesbians in their own congregations. They're wondering, 'What am I going to say to the gay Christians I've kept in the closet?' And they're scared."

In an attempt to force council members into more contact with the MCC, DeBaugh and eight other members attended the November governing board meeting. DeBaugh told the *Native* that a high point of the conference occurred when Paul Vandenberg of the United Methodist Church took the microphone and opened his statement by saying, "As a member of the gay community. . ."

DeBaugh described the incident as "incredible" and "real hopeful." But several conference delegates have warned those favoring the inclusion of the MCC not to be too optimistic; even if the MCC passes the extension, two-thirds of the governing board must vote in favor of extension, two-thirds of the governing board must vote in favor of eligibility and then the membership must do the same.

Nevertheless, DeBaugh believes the extension bodes well for lesbian and gay male Christians because ". . . the main reason for our [MCC's] application is not to become a member of the Council—we want that—but to create dialogue, and for these people to meet gay and lesbian Christians. So in extending the process, we're getting what we want without becoming a member yet."

## act against aids

BOSTON — As an outgrowth of two public forums on AIDS (Acquired Immune Deficiency Syndrome) held at the Fenway Community Health Center, a group is forming "to do outreach and education around this complex social/medical/psychological issue," say the groups' organizers.

All interested persons are welcome to attend the first "Action Committee" meeting to be held on Friday, December 10 at 7pm at the Fenway Center, 16 Haviland Street, near the Auditorium subway stop.

For more information call Jim or Rhonda at (617) 267-7573.

*News Notes compiled this week by Jil Clark*

## Madsen

*Continued from page 1*

visor, Marsh, that a rumor was circulating that Madsen had "asked a manager's wife to a lesbian meeting" and that Madsen was herself a lesbian. Madsen denied the first allegation and replied to the second, "Because we are friends, I will tell you, yes."

Marsh reported this to Foell. In the next few days, numerous meetings were held in which these

rumors and others were discussed. Madsen was present at only some of the meetings.

On December 18, Madsen met with Periton and asked him for the name of her accuser. Periton responded by restating the rumors that she had attempted to "entice" the wife of a manager into a "lesbian relationship," that she had attended gay rights meetings and that she is gay.

Madsen stated emphatically that she would not discuss her private life without adherence to the bylaws, but when Periton continued to interrogate her, she reluctantly complied, denying the "manager's wife" rumor and answering his question about her sexual preference truthfully. Periton concluded the one-and-a-half hour confrontation with, "Thank you for your honesty,"

and added that he needed time to think the matter over.

One week and many meetings later, Gould called Madsen to her office to tell her that "the accusations were not critical but once you admitted to being gay it became a personnel problem," Madsen recalls. Gould also told Madsen she could not reveal the identity of her accuser because the information was "confidential."

Gould fired Madsen on January 4 with no notice.

Just prior to the firing, Periton told Madsen she is "evil and immoral" and board member Jean Hebenstreit later called her an "adulterer."

Donations to help with legal costs are welcome at Madsen Legal Fund, Box 314, New Town Post Office Branch, Boston, MA 02258.



# Middlesex DA-Elect Promises New Priorities

By Larry Goldsmith

CAMBRIDGE, MA — Among the major changes made in last November's election was the end of the 23-year reign of Middlesex County District Attorney John J. Droney. Cambridge resident Scott Harshbarger, a former chief counsel for the state Ethics Commission who ran unsuccessfully against Droney in 1978, won a landslide victory this time around and begins his new job as chief prosecutor of Massachusetts' largest county on January 5.

A portion of the mandate which put Harshbarger in office reflected a concern over the health of the 71-year-old Droney, who is afflicted with a neurological disorder that has left him unable to speak, walk or appear in public for six years. But Harshbarger, who was 15 years old when Droney was first elected, also attributes his victory to a proposed set of fundamental changes he plans to bring to the district attorney's office.

Harshbarger has drawn up an "action plan" which defines several major priorities for the new administration. These include: "swift and certain punishment" for violent and serious repeat offenders with trials held within 60 days of the alleged offense; programs to improve the juvenile justice system; coordination of effort with police depart-

menting. The basic changes I intend to make are first to insure that everyone in that office is hired on the basis of merits, on the basis of expertise and experience and not on the basis of politics, patronage or any other kind of factor that is irrelevant to the quality of their professional performance. Having done that, I intend to have some major priority focuses. And I intend to be a very visible district attorney personally because I believe firmly that the success of my campaign to date and the success of anyone serving these offices is that you be responsible and responsive to the people the system is designed to serve—citizens, neighborhood groups, communities of this county—not to serve primarily the interests of judges and lawyers and people in the court system.

Now how I'm going to do it is the second point. I have total control over the hiring and firing process in that office. That is somewhat different from most state bureaucracies. I will probably rehire many of the people who are in that office because they're good attorneys, but the very fact that I have the ability to hire and fire gives me an immediate ability to implement my policies. I did not get elected to continue the status quo. And that is not to be critical of what District Attorney Droney has done. He has

functioned. The basic changes I intend to make are first to insure that everyone in that office is hired on the basis of merits, on the basis of expertise and experience and not on the basis of politics, patronage or any other kind of factor that is irrelevant to the quality of their professional performance. Having done that, I intend to have some major priority focuses. And I intend to be a very visible district attorney personally because I believe firmly that the success of my campaign to date and the success of anyone serving these offices is that you be responsible and responsive to the people the system is designed to serve—citizens, neighborhood groups, communities of this county—not to serve primarily the interests of judges and lawyers and people in the court system.

**"I would meet with representatives of the gay community, gay attorneys or attorneys representing the gay community's interests, on a periodic, regular basis."**

Historically, we've changed from time to time in that whole theory [of ages of consent]. I guess I don't have a lot of strong views about that. What I do have a lot of strong views about are whether people who engage in certain kinds of conduct that essentially are of no harm to other people not become either the target of or some symbolic use of the criminal process that plays upon that thing because it attracts a great deal of public focus. Or that we do not waste the time and effort and energy and resources that we have to deal with real crime on some of these other kinds of



ments in the 54 cities and towns of Middlesex County; and establishment of a public protection bureau to investigate and prosecute political corruption and so-called "white collar crime."

GCN met with Harshbarger in October, three weeks before the general election, to discuss his campaign and views on issues of concern to lesbians and gay men in Cambridge, Somerville, Arlington, Belmont, Waltham,

**"Whatever my personal views may be about a variety of kinds of victimless crime, the fact is that today, that is not the kind of crime that is affecting people's lives and preventing people from walking the streets in safety."**

Watertown and the other 48 towns in Middlesex County. What follows is an edited excerpt from that half-hour interview.

**Gay Community News:** You're running for an office which has been held by an incumbent for 23 years. The incumbent has become almost as much of an institution in that office as the office itself. What sort of changes do you see making in that office and how do you expect to go about making those changes in an office which has become so well-entrenched?

**Scott Harshbarger:** I do see my candidacy as being an effort to effect a fundamental change in the way that office is run and in fact in the way the criminal justice system is



served nobly and decently for 23 years in this county. I may disagree with him philosophically on a number of different things, but in terms of his record for integrity and decency and honesty I don't think that there's ever been any question about that. That I intend to build on, that I intend to continue. But I also believe that I was elected based on what I said I was going to do and that is to effect some fundamental changes in the way that place has been run.

**GCN:** One of the most specific and often-heard complaints of gay men in Middlesex County is about the kind of arrests that take place in the Cambridge Bird Sanctuary, arrests usually by MDC [Metropolitan District Commission] police, made not on the basis of civilian complaints but seemingly on their own initiative. These are arrests of gay men on felony public sex charges, usually involving consensual sex between adults in fairly secluded places. Is that the sort of case you would prosecute?

**SH:** Let me try to be tactful about it. I intend to exercise a great deal of control on the cases that are brought into the criminal justice system and how much time and energy are devoted to them. Whatever my personal views may be about a variety of kinds of victimless crimes, the fact is that today, that is not the kind of crime that is affecting people's lives and preventing people from walking the streets in safety. I simply think that because we have limited resources we ought to devote ourselves to serious crime and focus on that.

**GCN:** Another major issue is the age of consent laws in Massachusetts and how they are interpreted and enforced. Right now, for example, a 23-year-old can be charged with a felony for having consensual sex with a 17-year-old.

**SH:** I understand the general public policy about establishing certain ages and that's been historical, whether it's been 16 or 18 or whatever it's been from time to time. There's the idea that there are simply certain ages where people just aren't going to be permitted—there's a pater-



situations that are really questions more of morality than of public protection and to which the criminal law really has very little application.

**GCN:** Would you agree to meet with a group of lesbian and gay attorneys to discuss these kinds of issues?

**SH:** Absolutely. The major problem we have is a lack of access and opportunity to discuss a variety of different kinds of problems. That is one thing I fundamentally intend to change because I think it is a useful concept for a public official to be responsive and accessible, so people who have legitimate concerns can air them. But secondly, you always learn, you try to avoid being isolated. Not just on an *ad hoc* basis or on request. I would meet with representatives of the gay community, gay attorneys or attorneys representing the gay community's interests on a periodic regular basis.

**GCN:** What is your position on the death penalty [which was restored by voters in the November election]?

**SH:** My position is that if I were district attorney and there were a constitutional death penalty statute in Massachusetts I would as district attorney be bound to enforce and uphold that penalty and I would do so in a fair and uniform manner in all appropriate cases. Personally, as the son of a minister, I'm opposed to capital punishment, and as someone who has been in the criminal justice system for fourteen years I think the issue is at best symbolic and at worst it's being sold in a highly deceptive manner to people who are legitimately concerned about the problems of crime and are frustrated by the failure of our system to deal with some major public protection issues. The history of a punishment as ultimate as the death penalty has been one of inequitable and discriminatory application. That tends to have even a greater weight with me. The fact is that there has not been a person of wealth who has or ever will be executed in this country, and I think that's a very serious problem.

## Memory

Continued from page 1

amen" and "We are a gentle, angry people." Candles, including at least one menorah, appeared in windows of some of the houses along the route and someone blew a ram's horn from the balcony. Several members of the Sisters of Perpetual Indulgence combined pagan imagery with the Christian, wearing animal skulls atop their habits.

Appropriately for the occasion, speeches were kept mercifully short. Scott Smith spoke of his relationship with Harvey in lauding the Board of Supervisors' recent decision to grant spousal benefits to unmarried lovers. Milk's successor, Harry Britt, typically rambled a little in a sometimes ministerial style while sprinkles began to fall threateningly. His reference to the recent voter approval of a civilian-police review board brought cheers of approval and three policemen on the balcony above the city hall

steps looked down on us nervously.

The ecclesiastically robed Choral Majority put on the best performance of the evening, singing their political satires on several popular hymns and patriotic anthems:

"Were you there when they murdered Harvey Milk?

Sometimes it causes me to tremble, tremble, tremble. . .

Were you there when our fury filled the night? . .

We'll be there when they set the killer free!"

(Copyright 1981 by the Choral Majority)

References to the May 1979 riot after a jury had found murderer Dan White guilty of only a reduced charge of manslaughter were most enthusiastically received, especially their version of "America the Beautiful":

"Oh beautiful, for crimson skies, for squad cars bright with flame,

For purple anger in the streets and Mayor What's-her-name."

(Copyright 1981 by the Choral Majority)

The five-member group provided a sort of benediction to this event that has become perhaps the

## Apuzzo

Continued from page 1

Task Force nears its tenth anniversary, we need to understand that the gay community has changed dramatically in that decade. It is now time to formulate a new agenda that considers all the colors of the spectrum of the gay community." She urged lesbians and gay men to hold her accountable to that new agenda.

"I hope it will be the tenor of my work to be there when I'm needed, to work with local leadership across the nation in a manner that won't preclude local agendas,"

most original gay religious observance yet devised. A few minutes later, as people were beginning to leave and were placing their candles in the already time-honored tradition on the statue of Abraham Lincoln, they and a few

she said.

Violent crime against lesbians and gays has increased in the past year, Apuzzo also noted, and in response NGTF has organized a project to document, publicize and combat anti-gay violence. The NGTF Violence Project will be a cooperative effort with local groups that have implemented their own strategies against violence, ranging from street patrols to anti-violence hotlines, to facilitate the formation of other such groups across the nation.

"Being lesbian or gay is a life-threatening situation in this

country," Apuzzo comments, "so we are asking victims of violence to let us know. Let us not be invisible to each other."

Hanging out with friends as the crowd gradually dispersed into the night, I felt fulfilled by the ritual I had just participated in.

To that end, NGTF has established a toll-free CRISISLINE number to correlate accounts of anti-gay violence and to disseminate useful information. CRISISLINE is open weekdays from Noon to 6:00pm EST, and is staffed by volunteers who have undergone "hotline training." The toll-free number is 800-221-7044, and in New York State, (212) 807-6016.



# Community Voices

## a.i.f. who?

Dear Editor:

Who the hell is the American Liver Foundation? Why are they suddenly interested in purchasing full page "public service" ads in *GCN*, *Our Own* and other lesbian/gay publications? The ad describes in great detail the vaccination regimen for hepatitis B. It does not, however, mention the pharmaceutical company (Merck Sharp & Dohme) that produced the vaccine and began marketing it this fall. I am not aware of any Merck, Sharpe, & Dohme ads about their hepatitis B vaccine in gay periodicals, despite the fact that there are 10-15 million potential customers! Does that strike anyone else as odd? Yet, here we have the American Liver Foundation spending a lot of money in the gay community to inform us that a vaccine for hepatitis B is available.

Sincerely,  
Fred Osgood  
Norfolk, VA

## weight watchers

Dear Andrea Loewenstein,

I am extremely angry at you and at *GCN* for the extreme hatred of fat in your "Woman's Own" novel.

*GCN* has had articles in the past by fat lesbians about fat oppression. Please go back and educate yourself.

In my mind, your comments were just as offensive as any racist, anti-semitic, classist comment.

We all get enough shit about our bodies from the "straight media" we don't need it from our own.

Clean up your act, dammit. I don't want to be forced to cancel my subscription. I need you too much.

Melinda Basker  
San Francisco

## common struggle

Dear GCN,

I am writing this letter in response to Shelly Ettinger's column on the Middle East (Speaking Out, November 27, 1982). First, I want to thank *GCN* for publishing this column on a subject which is of such special interest to such a large proportion of the Gay and Lesbian community. No matter what one's political orientation is or has been to Mideast Affairs, I'd be willing to bet that the events of the summer and fall in Lebanon and Israel have left no Jew and few non-Jews untouched.

What was clear to me about the article is that Ms. Ettinger is a proud, thinking Jewish Lesbian, committed to the future of the Jewish people, and speaking her mind on an important topic. My aim in writing this letter is to present an alternative viewpoint on the subject of Israel and the Palestinian question. My aim is not to attack or criticize. In the Jewish community as well as in the Lesbian and Gay communities, it is unfortunate that the nature of the oppression we live with often causes us to turn our most vicious and critical attacks on each other, rather than turning that power and energy toward the real source of the oppression.

I also am a proud, thinking Jew. I am committed to the future of my people. I am also committed to the right of the Palestinian people for a homeland in the Middle East. However, I am deeply committed to the existence of Israel as a homeland for the Jewish people, and I believe that a Jewish state and a Palestinian state can and must exist side-by-side in the Mideast.

It was a difficult summer to be a Jew. Many of us listened with trepidation to accounts of the events in Lebanon, confused as to what we should think or feel about it, scared by the rising tide of Anti-Semitic acts here and abroad. Finally, after the Sabra and Shatila massacres, I realized that one can be committed to Israel as a homeland and a dream fulfilled, while expressing violent opposition to the policies of the Begin government. Yes, the Begin regime has made a mockery of the

slogan "Never Again," which to me means a determination to work against another Holocaust occurring against the Jews or any other people. It has used one of the worst effects of Anti-Semitism on Jews, the victim mentality, as the driving force behind the politics of a country. We may well cringe at that. Yes, the need for a Palestinian homeland has been ignored by official Israeli governmental policy for too long. However, Jews inside as well as outside of Israel are realizing that. My conviction and hope are that the force of world opinion, as well as the clear requirement of a Palestinian state for peace in the Middle East, will turn the hand of the existing or future Israeli government.

I don't believe that Zionism is the enemy. Thousands of Jews risked their lives *against* British blockades after World War II to gain admittance to Israel. Unfortunately, in allying with the United States in its fight for survival, Israel inadvertently set the stage on a world-wide scale for a playing out of the pattern of Anti-Semitism to which Jewish people have fallen victim throughout our history. Israel, as a developing Third World Nation, should naturally ally with other nations in the Third World. However, because of Israel's ties to the United States, it is shunned by Third World countries. It is therefore completely dependent on the whims of U.S. foreign policy. In a situation such as the one perpetrated by the Begin government in Lebanon, Israel threatens to become completely isolated and a scapegoat in world opinion. In blaming Israel for the situation in the Middle East, the real problem is conveniently (for the United States) overlooked, just as the scapegoating of Jews as a threat to the "Aryan race" in Hitler's Germany overlooked the real issues, which were a collapsed German economy and a demoralized people. The real problem in the Middle East is that strong outside interests such as the United States and the Soviet Union and as represented by the governments of the Mideast nations are escalating the conflicts and preventing the *peoples* of the region from potentially living peacefully side-by-side. Jewish culture and Palestinian culture have many commonalities. What one does not read in the mainstream press is the continuing and successful grassroots effort in Israel to bring Jews and Arabs together in a *common* struggle against the forces of imperialism.

Evidence says to me that the PLO is not a friend of the Jewish people. The PLO has much Jewish blood on its hands from vicious and repeated acts of terrorism inside and outside of Israel. It does not waver in its determination that Israel must die. Arafat has deviously played on public opinion against Israel in turning from a terrorist to a diplomat in order to win sympathy for the PLO. However, I am convinced that the PLO is far from wanting a "democratic, secular state where Arabs and Jews could live in peace and equality." Supporting the existence of a Palestinian state does not necessarily mean supporting the PLO. Nor does it need to force us into an either/or situation in terms of Israel's right to exist as well.

Thinking Jews such as Ms. Ettinger and myself are struggling with the question of how we can resolve the impossibly complex moral questions which are raised from the Mideast situation. I am convinced that the answer lies in supporting the Israeli people in *their* struggle to figure out and do what is morally right in the situation, in interrupting the targeting of Israel as the root of the problem, and in working toward the existence side-by-side of a Palestinian *and* a Jewish homeland. Sincerely,  
Ann Gluck  
Cambridge, MA

## odyssey into depravity

Dear GCN

How mortifying, to open the November 20th issue & discover that Nancy Walker had exposed to the world our secret foray into the dens of cinema depravity, (*Odyssey of a Unicorn*, 'An Afternoon At The Cinema'). However, now that the damage has been done, perhaps I might add a bit that might be of some interest to your readers.

Nancy is a nut about baseball, (as well as a myriad of other wonderful things). It's an interest that baffles me as I find most professional sports terribly boring and certainly of considerably less interest than the athletics in porn films. As a result, it was only with a great deal of persuasion that Nan agreed to go with me to see our first films (*Deep Throat* and *The Devil and Miss Jones*). There was a Boston Red (White or Blue? . . . whatever) Sox game on tv that evening and Nan did not want to miss it. The only way she would consider seeing the movies was if she could take along her portable radio and listen to the game on the earphones. Which she did.

At a crucial moment in the second movie, when Miss Jones is demonstrating her vaginal, anal, oral and manual expertise with a total of five men (simultaneously), Nancy, who had become quite engrossed in the baseball game, (after all, the stuff on the screen was getting rather repetitious), suddenly became quite agitated and excited. . . without any warning she sort of stood up out of her seat and *shouted* (you know how loudly people talk . . . let alone shout . . . when they have earphones on?) "Oh fuck, Bobby, . . . Oh . . . He's . . . Oh . . . Oh . . . Fuck. He's on third. . . OH FUCK BOBBY . . . IT'S A HOME RUN!!!!"

What's the past tense of 'slink': (slinked, slank, slunk, slought?) Whatever. That is how we left that theater.

Other bits: My name is not Tinker, (nor Bell as that may imply). The cantelope was a Honeydew (at least that's what we call them in Canada), and my recollection was that the 'cook' fucked it before using it in some sort of fruit salad.

Sincerely,  
Bob Metcalfe  
Toronto, Canada

*Gay Community News* welcomes letters to Community Voices. If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length. *GCN* publishes all the letters it receives, unedited, on a space-available basis, unless they contain personal attacks. Anonymous letters will not be published, but names will be withheld upon request. Address letters to: Community Voices, *Gay Community News*, 167 Tremont St., 5th Floor, Boston, MA 02111.

## News Editor

*Gay Community News* is looking for a News Editor. Position requires skill in news writing and editing, familiarity with national lesbian and gay politics, ability to work in a collective and commitment to feminism and social change. Long hours, low salary, medical benefits, paid vacation. Position opens January 3. Resume (with writing samples) or inquiries should be addressed to Cindy Patton or David Morris, *GCN*, 167 Tremont St., Fifth Floor, Boston, MA 02111, (617) 426-4469. Resume deadline December 10.

## Join the GCN

*GCN's* hard-working staff is sorely in need of a raise in salary. This will only be possible this year if we meet our goal of recruiting 15 more Sustainers in the next few weeks. We're aiming for 100 Sustainers and we have fulfilled 85% of our goal. Currently the full-time staff receives \$120 a week (*before taxes*). If we reach our goal we will increase staff salaries to \$135 a week. Please consider giving a special holiday gift to *GCN* and help to put us over our goal. Please do this *today*.

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## ADVERTISEMENT

# An open letter to the gay community on hepatitis B

## Hepatitis B, a serious disease, may be sexually transmitted

Sexually transmitted diseases among the gay community are epidemic. Herpes has recently received a lot of attention; gonorrhea and syphilis are well known; but the Centers for Disease Control (CDC) recently issued a major recommendation for the prevention of another sexually transmitted disease: Hepatitis B. In their *Morbidity and Mortality Weekly Report*, the CDC stated: "Susceptible homosexually active males should be vaccinated [against hepatitis B] regardless of their age or duration of their homosexual practices."

## Gay men are at a high risk of contracting hepatitis B

In one study, from 51% to 76% of 3,816 gay men seen in five sexually transmitted disease clinics had evidence of past or present hepatitis B infection. Once infected, there's a 6% to 10% chance of becoming a carrier—capable of passing on the virus. The CDC estimated there are nearly 1 million carriers in the United States and that 100,000 of these carriers are gay men.

## The hepatitis B virus can be passed on by contact with contaminated body fluids

such as saliva, urine, semen, and blood. The hepatitis B virus can be transmitted through tiny breaks in the skin or contact with mucous membranes. This can occur during intimate sexual contact and can lead to hepatitis B for the partner of an infected person. Although most patients recover and over half contracting hepatitis B do not get symptoms, there is no specific treatment and no known cure for hepatitis B infections.

## Hepatitis B may lead to even more serious complications

For those who do get symptoms of hepatitis B, a mild or severe "flu-like" sickness may continue for weeks or months. Ten percent of all infections become long lasting (chronic) with potential complications that are sometimes more serious than those of other sexually transmitted diseases. The serious complications include the chronic carrier state, chronic active hepatitis, chronic persistent hepatitis, cirrhosis, and even cancer of the liver. Every year almost 4,000 carriers die of cirrhosis. In addition, carriers have a risk 273 times greater than that of the general population of contracting a usually fatal form of liver cancer.

## Now this serious sexually transmitted disease is usually preventable by vaccination with the new hepatitis B vaccine

After more than a decade of research and development, a new vaccine is available for prevention, *not treatment*, of hepatitis B. In clinical studies, the vaccine was highly effective in preventing hepatitis B infection and was generally well tolerated. No serious adverse reactions occurred in these studies.

The vaccination regimen consists of a series of three injections, the first two a month apart and the third, six months after the first. To be effective, the vaccine must be given before a person gets hepatitis B. The vaccine helps prevent the disease: It is *not effective as a treatment*. We suggest that you consult your doctor to determine if you should be vaccinated.

**For more information  
about hepatitis B and the  
vaccine to prevent it, contact  
your doctor, clinic, or the  
American Liver Founda-  
tion. 998 Pompton Avenue,  
Cedar Grove, NJ 07009  
(201) 857-2626.**

This message is brought to you as a public service by  
The American Liver Foundation

### Why you should consult your doctor or clinic

The vaccine helps protect against infection caused by hepatitis B virus. This virus is an important cause of viral hepatitis, a disease mainly of the liver. Even mild forms of this disease may lead to serious complications and aftereffects, including liver cancer. There is no specific treatment for viral hepatitis.

Vaccination is recommended for persons who have a higher risk of becoming infected with hepatitis B virus because of frequent, close contact with infected people or exposure to body fluids from such people. It will not

protect against hepatitis caused by viruses other than hepatitis B virus.

No serious adverse reactions were reported in over 6,000 individuals receiving the vaccine in clinical trials. The most frequent reaction was soreness at the point of injection; less common local reactions included redness, swelling, warmth, or formation of a hard, lumplike spot. The local effects were usually mild and lasted no more than 2 days after vaccination. Occasionally, low-grade fever (less than 101 °F) occurred. When it did, it usually lasted no longer than 48 hours following vaccination. In

rare cases, fever over 102 °F was reported.

More generalized complaints including malaise, fatigue, headache, nausea, dizziness, muscle pain, and joint pain were reported infrequently. Rash was reported rarely. As with any vaccine, broad use may reveal additional adverse reactions.

Your doctor or clinic knows what special care must be taken when administering the vaccine and in determining who should receive the vaccine. The vaccine is not intended for persons who are allergic to any of its components.



GAY/LESBIAN  
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Theater  
Mortality and  
Metaphysics

*This Mortal Coil* By William Kramer. Directed by E. Alan Zeigler. Set, costumes, graphics by Richard Petit. Music by Peter Melnick. With Robert Mitchell, Eileen Sullivan, David Hadley, Ron Buda, Joseph Whelan, Oscar Koch, Steve Turner, Robert Church. At the Theater Loft, 811 Boylston St., Boston. Through December 18.

By Michael Bronski

With *This Mortal Coil* director Edgar Zeigler and the TheaterLoft have created a deftly woven tapestry depicting the lively lives and dreadful downfalls of Joan of Arc and her companion-in-arms-and-love Gilles deRais. Written by William Kramer *This Mortal Coil* retells the well-known story of the Maid of Orleans (who was burned as a witch and then proclaimed a saint) in conjunction with the little known saga of deRais, a devout Christian who dabbled in a necromancy and was killed by the Inquisition for crimes of heresy and the murders of hundreds of young boys. But Kramer has written

more than just a historical pageant and has tried to show what would drive a peasant girl to lead the armies of France and a religious, intelligent nobleman to the wholesale killing of children.

The figures of Joan and Gilles appear throughout literature; both have always been empty canvases for what ever zeitgeist happened to be floating about the paintbrush at the moment. Joan has always been the slightly sentimentalized waif-/saint/innocent — Shaw's *St. Joan*, Anouilh's *The Lark*; Gilles has had the dubious distinction of being transformed from a murderer of children to the infamous fairytale *Bluebeard*, a murderer of wives. (Such is the exchange in the currency of sin.) Kramer has radically altered these images (which is good) and has attempted to see, and understand, them in a new light (which, though original, seems a bit muddled at times.)

Kramer's Joan (Eileen Sullivan) is a valiant peasant who hates the fact that most men refuse, because of her sex, to take her seriously.



Homosexual and heretic: Gilles de Rais (left) played by Robert Mitchell, with renegade priest Prelati, Joseph Whelan.

She is also headstrong and naively ambitious, desiring to believe her voices come from God and that she has a "divine right" to do everything her own way. She is half in love with Gilles and he returns that love even though he is primarily a lover of boys. After Joan's death Gilles becomes obsessed with her and with the help of the renegade priest Prelati — sort of a mixture between Sven-gali and Rasputin with some

demon conjuring tossed in for good measure — he attempts to communicate with the dead Saint. The messages are misinterpreted and the charlatan priest convinces Gilles that Joan has been reborn as a young boy. Gilles searches for the boy and as each likely candidate turns out false he senses they have been sent by Satan and kills and rapes them. The monster that history has handed down to us is

Continued on page 13



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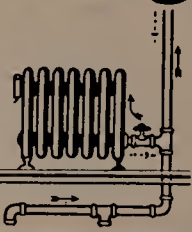
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# A Woman's Own The Joys of Community or Holiday-itis Strikes Back

By Andrea Loewenstein

Last Week, in our first episode, Ida Littleneck, a thirty-year member of *A Woman's Own Health Spa*, shared her poetic talents with the other members. Not cheered was Claire Engleham-burger a high school English teacher with a broken heart, whose discomfort was increased by an encounter with Marcie Linguini, one of her students, who, on the contrary, was more than pleased to encounter her teacher in the buff. All characters in this and other episodes are fictional and any resemblance to present day reality is

purely coincidental. The author reminds you to send her suggestions as to plot and character, care of GCN. Remember — this is YOUR soap opera!

## Chapter Two

A Thanksgiving Poem — by Ida Littleneck

We thank Thee Lord for the best club yet!  
a pool to swim in, a sauna to sweat,  
and the best bunch of girls from far or near  
All full of that Thanks-giving cheer.  
Well, Pilgrim ladies, you've come a long way

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"Vomit!" commented Claire Engleham-burger to her friend, Lilliana Beagle, as they breast-stroked wanely down the greasy pool. "Will nothing ever be good in the world again?" For lately it had seemed to Claire that in the

great swimming pool of life, she would be forever doomed to tread the slow lanes. Back and forth, forth and back, in this endless treadle. How far she felt from the psychic energetics exhibited by a pair of youngsters in the fast lane whose gleaming chlorine-polished nipples gracefully nipped the air as they rose and fell in the gypsy-

moth caterpillar stroke!

"The world will feel happy again," reassured Lilliana seren-dipitously. "The holidays will be over, and the chains will fall from your heart, you'll see!"

"Lili, speaking of chains, look at the woman in the next lane over!" Claire forgot her own

*Continued on page 12*

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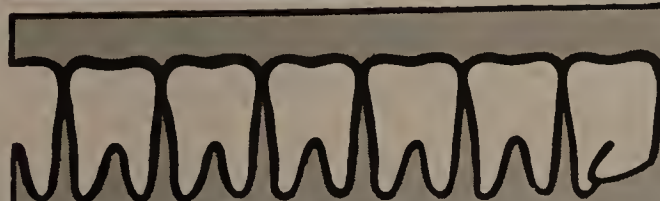
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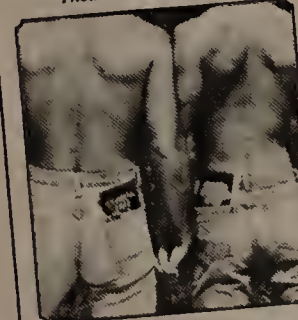


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# GAYS AND EPILEPSY: THE DOUBLE CLOSET

By Maida Tilchen

Lesbians and gay men have all experienced "the closet syndrome." We know how our need to be in or out of the closet affects our lives at every moment. I was curious about lesbians and gay men who live in an additional closet because they have a hidden disability. Hidden disabilities are those which usually can not be seen, such as joint problems, chronic illness, or epilepsy. I decided to find out more about people who have epilepsy, not only because it is usually hidden, but also because it is highly stigmatized in our culture. In doing this article, I discovered that learning how "closets" affect another category of people can help gay people to understand more about how closets affect their own lives. I was also gratified to find that gay liberation may be having an effect on people with epilepsy.

I spoke to four people who have epilepsy, and are gay. I also spoke with some gay health/social service professionals who have worked in various capacities with people who have epilepsy. Because they are critical of the disability establishment, they asked not to be identified or quoted. They helped me to see many interesting parallels between these two very stigmatized conditions, and it was their desire for the lesbian and gay community to be more supportive of its members who have epilepsy that spurred me to do this article.

*"I'm more willing to come out as having epilepsy than as being gay. It's easier, but it's still a bitch to come out with epilepsy. But it's harder for sure to come out as gay."*

## Having Epilepsy and Being Gay

Veneita Porter is 23 years old, and grew up in Roxbury. She told me that she felt isolated as a child, because of the epilepsy. Now she says, "I'm not sure how it is linked up together — being queer and having a seizure disorder (another term for epilepsy). It's easier for me to be both together, because I feel it's just another thing on top of the list that makes me different . . . I think if you have any kind of disability, it makes you more aware of what goes on about you, and knowing that you are gay may be part of this awareness."

John is 46 and from Boston's Portuguese community. He was diagnosed as having epilepsy after a car accident six years ago. He told me, "Most people don't accept the fact that you're gay. But epilepsy, they do. I don't hide the epilepsy at all, but I do hide that I'm gay to some people, so I don't hurt them. If it came out that I was strictly gay, they'd have to ask themselves why they were hanging around me. But I don't feel that way about telling them I have epilepsy."

Philip Joseph De Angelo comes from a suburb of Boston and is 22 years old. He has been on medication for epilepsy since he was eleven years old, an expense which has cost his parents as much as \$2000 a year. "I think my parents feel that my having epilepsy has been harder on them because of the cost of medication. My father is old school and traditional, and when the doctor wanted me to see a psychiatrist for epilepsy, he wouldn't allow it. But when he found out I was gay, he wanted me to see a psychiatrist."

Bob, 27, is unemployed as are many people with epilepsy, due to blatant discrimination. Bob told me, "I didn't hide my epilepsy at first, but recently I've realized. You try to be liberal, but after a while you do build a kind of closet for yourself. I'm more willing to come out as having epilepsy than as being gay. It's easier, but it's still a bitch to come out with epilepsy. But it's harder for sure to come out as gay." Bob feels that most people have less prejudice about epilepsy than about gayness, and that it is easier to change their minds about the former.

## Facts About Epilepsy

Epilepsy is a disorder of the central nervous system. It is not contagious or a mental illness, and it is hereditary only in limited cases. The causes are often unknown, but may be related to birth defects, head injuries, poison, poor nutrition, and certain diseases. There are various forms of behavior that occur during seizures. Epilepsy cannot be cured at this time, but it can usually be controlled through drugs, and, rarely, surgery or diet. The drugs may have undesirable side effects.

Although attitudes toward people with epilepsy are improving, surveys still show that many employers are opposed to hiring people with epilepsy, despite all attempts to change this attitude. One experiment, which I believe has great relevance to gay people, attempted to change employer attitudes through a massive educational effort

in an average city. Although some people with epilepsy were hired as a result of the campaign, and were seen as working out well in their jobs, employers were still unwilling to hire more people with epilepsy.(1) People with epilepsy have no legal protection against job discrimination except in federally-funded jobs and in some states and cities. Studies show that people with epilepsy face greater job discrimination than several other categories of people with disabilities. They may have to hide their epilepsy to obtain a job, and later may be fired when the employer finds out.

## Lesbian/Gay Community and Epilepsy

How does the lesbian/gay community deal with people who have epilepsy? The people I spoke to had had a variety of experiences. One man told me that he had often been rejected: "I have to take my medicine at certain times, and when some men see that, that's the end of the night. They see how handsome I am, but even if we're already in their bedroom, they say 'Sorry, you won't work out.'" I'm afraid that if I try to hide the medicine, they'll think I'm a drug addict. Besides, I'm an honest person and I'm not going to make up something. When you like me, you have to accept me and everything that goes with it."

John says he has never been rejected, sexually or otherwise, because of epilepsy. "It doesn't bother me to come out as an epileptic to gay men. If we've shared that we are gay, then certainly I can share that I have epilepsy as well." When I told John that another man who has epilepsy had reported that he was rejected because of it, John replied, "Maybe I have been lucky, and never met people who would treat me like that. The gay community is not homogenous, so I can't generalize. But I do think that people who are themselves oppressed should be more aware of the oppressions around them."

Veneita told me that reactions in the women's community seemed to be tied to the political values of the community. One night she had a seizure and passed out in a Boston women's bar. "People were good about it, but I felt this tension, like they were thinking, 'she's not perfect.' I felt a lot of condescension. There's so much pressure in the community to be drug-free, so having to take medication can be embarrassing. There's a pressure to feel that drugs are patriarchal medicine to keep you under wraps. For some people I think it is, but others couldn't survive without it. In the women's community, you can have a hard time being perfect and brilliant and being treated well. A lot of women who have seizure disorders don't tell anyone but their lovers. And I think they have every right to be apprehensive. It's not something that other people are used to dealing with. It's something gay women don't know about, and don't know what to think about it."

Veneita, who is black, told me that the reaction to her seizures has been different in the black community. "I never have had trouble with black folks. They'll say, 'she's having a fit,' and sit and hold your hand. Culturally and historically, African and Caribbean cultures think of people who have seizures as special, not as weird. Of course, with American blacks, it depends more on the individual."

In addition to the fears and misinformation that lesbians and gay men have about epilepsy, people with epilepsy must deal with the fears and misinformation about gayness among the social and health care workers they see. Available services may make no provision for them to feel comfortable about their sexuality when they receive care.

## Similarities between Epilepsy and Gayness

There are interesting similarities between epilepsy and gayness, particularly in terms of their being stigmatized conditions. For example, the straight epilepsy establishment wants to emphasize that it is a medical condition, instead of recognizing that people with epilepsy also form a stigmatized, oppressed group. Many physicians have been trying to get rid of the word "epilepsy," replacing it with "seizure disorder" or neurological condition." But some people with epilepsy are positively proclaiming that they are "epileptics, much as lesbians and gay men have used the terms "dyke" and "faggot."

The way epilepsy has been seen historically, throughout various cultures, is very similar to how gay people have been seen.(2) There have been two predominant attitudes: people with epilepsy are seen as either "evil" or "sacred." Just as many cultures have seen lesbians as dangerous witches, or gay men as possessed, people with epilepsy have also been viewed as inhabited by



Jennifer Camper has had two "wonderful" seizures.

demons or evil spirits. In some cultures, people used to think that if they passed someone with epilepsy on the street, they had to spit on her or him to protect themselves. I can't help but think of the countless people who cannot pass by someone who they think is gay without physically or verbally assaulting him/her, as if this would protect their own sexuality.

Every culture seems to have a name for epilepsy, and some have several, but there is also a tradition that no name be used, as if epilepsy were "the disease that dare not speak its name." Some languages refer to it as "the sickness," "that disorder," or "the thing."

In the United States in the 19th century, medicine and psychiatry tried to prove that epilepsy was a mental illness and caused violent crime. As a result, people with epilepsy were forced into isolated hospitals and colonies. Laws in many states prohibited marriage, and permitted institutionalization and sterilization, as recently as 1975. People with epilepsy were not permitted to immigrate to the U.S.

The other historical and cultural tradition has been to see epilepsy as a spiritual gift, just as some cultures have believed that lesbians and gay men have unique powers and have given them special roles in the society. In the Kaballah, the mystical writings of Judaism, the word for epilepsy means "harmonious beauty" and epilepsy is considered a high attribute, in which one shares the properties of God. In ancient Greece and Rome, the most common word for epilepsy was "sacred disease." The Greek Oracles are believed to have had epilepsy, which gave them their special gifts for predicting the future. Aristotle wrote that Hercules had epilepsy, although later historians, in an attempt at rewriting history familiar to gays, tried to claim that what was meant was that epileptic seizures display the strength and violence of Hercules,

not that he himself had it.

There has always been a great deal of connection made between epilepsy and the moon, the favored celestial body of many lesbians. Many old words for epilepsy refer to the moon, and it was long believed that people were "moonstruck" with seizures during the moon's phases. A scientific paper published in 1854, for which 42,637 attacks were studied, destroyed this particular superstition. In the first century it was believed that people with epilepsy had been struck with fits for sinning against Phoebe, the moon goddess. The Egyptians thought the cure for epilepsy was a monkey's heart, because monkeys were sacred to their moon goddess.

Just as lesbians and gay men tend to do, attempts are often made to identify famous people from the past who might have had epilepsy. Those named have included Alexander the Great, Julius Caesar, Napoleon, and Jesus Christ. Certainly, it is the social pressures to hide both epilepsy and gayness that has caused the need for this endless speculation.

Undoubtedly, there are famous people alive now who have epilepsy. Not surprisingly, none spring to mind. Clearly the stigma of epilepsy, like that of gayness, is more than the famous are willing to accept publicly. I can't help but compare this to the many celebrities who have publicly announced that they have diabetes, another condition requiring daily medication. One member of congress, Tony Coelho of California, came out as having epilepsy only when an opponent forced him out during an election campaign. Coelho, who now is featured prominently on materials about epilepsy, said "I've been in Washington a long time, and I've seen a lot of people have fits, but at least I have an excuse."

Just as it does for many gay people, money can buy a

secure closet for people with epilepsy. The good, consistent medical care and medication that can prevent most seizures is expensive. Rich people are more able to hide.

People with epilepsy may also have less motivation to come out than gay people at this time, for there may seem to be less to come out to. As explained in a very interesting article by Schneider and Conrad (3), one only leaves the closet if there is a new and more desirable identity to take up. Our society, while it may have what it claims are "rational" and "scientific" explanations for epilepsy, clearly does not value epileptic behavior, nor does it give people who have epilepsy any reason to feel safe or otherwise good about coming out. Schneider and Conrad cite Erving Goffman in saying that to come out requires "a significant redefinition of the self." For example, many gay people only came out after the Stonewall Riots gave us a new image as people who fight back and claim their human and legal rights. Although people with epilepsy may be able to reject the bulk of most definitions of themselves, they may still feel that the contemporary view of them as "sick" or "disabled" is not desirable. The redefinition and use of the term "differently abled" by many people is part of a larger redefinition of self that may encourage more people to come out with hidden parts of their identity.

Parents of people who have epilepsy suffer from many of the same anxieties as parents of gays. They may feel guilty or blame each other. They often choose to remain isolated from other parents, and to hide their child's condition. Some parents go out of the way in an attempt to "normalize" their child, refusing to allow any special consideration for the child's uniqueness.

Another parallel between epilepsy and gayness has to do with suicide (4). Although statistics are hard to obtain, it is believed a disproportionate number of people with epilepsy commit suicide, often by falling from high places. An attempt is often made to attribute such a death to an accident caused by a seizure, instead of admitting that the pressures put on a disabled person might lead her or him to suicide. Also, when a person with epilepsy commits suicide, the family may try to hide that the person had epilepsy or that this may have been part of the cause. Similar dynamics happen when gay people commit suicide.

I can't help but wonder if there's a real lesson here about closets and suicide. Many people want to believe that it is being gay, or having a disability, that leads to suicide. It seems to me that the common condition is the isolation and alienation of the closet. The constant tension of disclosure and discrimination, and the repulsion so often encountered in simple social interactions seem more likely to lead a person to despair than the relative limitations of a disability or the mysteries of sexual preference. I know that it is only when I heard about the high rate of questionable deaths/suicides among people with epilepsy that I suddenly saw all the parallels to gayness.

## Out of the Closet?

People with epilepsy do not have the social system that lesbians and gay men do. There are no bars or other social places to meet, and no particular clothing styles or cultural materials that make people with epilepsy recognizable to each other. It is common for people with epilepsy to have never met another person that they knew to have epilepsy. Perhaps for these reasons, people with epilepsy have not developed the high degree of political organization that many lesbians and gay men have. They are far too isolated and may have no one with whom to share their ideas.

There are some organizations for people with epilepsy, but most are under the control of the patriarchal health/social service system, which rarely encourages radical ideas among people with disabilities. I was told of one instance when an attempt to hold group sessions for clients was viewed as threatening by a social service agency, which preferred one-to-one counseling. This was apparently because in the group sessions, people were meeting other people with epilepsy, many for the first time, and the discussion was turning to social reasons for discrimination and oppression of the disabled. In the one-to-one sessions, the focus tends to be on the personal failure of the client to succeed, not criticism of the society. But self-help groups for people with epilepsy and many other disabilities are becoming more common (5). I was told that gay liberation has definitely influenced people with epilepsy to come out as another closet minority that is refusing to hate itself because of society's prejudices and fears.

Just as gay liberation has caused much of the medical establishment to stop seeing gayness as a "sickness" or "disease," some people with physical and psychiatric disabilities are developing a politics of rejecting straight standards, including the medical model that they are "sick" instead of being "differently abled."

As Veneita Porter told me, "I stopped thinking about it as a real problem or disadvantage and started turning it around and thinking of it as a good thing, just as some people try to think of being gay as a more positive thing than being straight. For me, it's how my body deals with too much emotional and physical stress. I have come to accept it as part of my personality."

## What the Lesbian/Gay Community Can Do

There are things that the lesbian/gay community can do to make people with epilepsy feel more comfortable. They can inform themselves about epilepsy, and about how to help someone who is having a seizure. They can offer to accompany people to events if they are scared to go alone. Consciousness-raising work about epilepsy and other hidden disabilities can help to make the community better informed and more prepared to make activities accessible.

Many people with epilepsy have a particular need for calm environments. Veneita told me that a meeting of disabled lesbians after the 1981 Michigan Womyn's Music Festival decided that a separate tent, away from the music and noise, would help people to relax or recover from a seizure. It should be stressed that this is quite different from an "emotional health care facility" in which women may be encouraged to act out their emotional feelings, causing far too much stimulation for someone with epilepsy. Says Veneita, who was very dissatisfied with the health care she received when she had seizures at the Michigan festival, "People are needed in the medical facilities who know how to act around seizure disorder. The drug-free and quiet areas were good for staying calmer." Bars can be difficult environments because the music, noise and crowds can be too stimulating. Another problem that people with epilepsy may encounter in bars is the tendency for other people to mistake a seizure for drunken behavior. Strobe lights in bars and on cameras often trigger seizures for some people with epilepsy. At the 1982 Michigan festival, a request was made from the stage that photographers not use strobe lights. This was done after emphatic requests from disabled women.

Another way that the lesbian/gay community can help its members with epilepsy is by supporting all the efforts made for accessibility for the disabled, and the organizations that have been developed by disabled people themselves. It is particularly important for everyone to be aware of the existence of people with hidden disabilities. There are numerous stories of the disbelief and distrust faced by disabled people trying to use facilities for the disabled, because their disability didn't fit someone else's stereotype of a disability.

## "Curing" Ourselves

Thinking about epilepsy has had me speculate about the legendary "pill" to cure homosexuality. People with epilepsy do have a "pill" that stops epileptic behavior most of the time. Does this "cure" them?

One of the people I spoke with had had only one episode of seizures in his life, eleven years ago. Since then he has been on constant medication. He doesn't have epileptic behavior — all that he does that is unusual is take his medicine. Yet he clearly knows and accepts the fact that he has epilepsy, that he is highly stigmatized, and those others who find out may treat him oppressively. The "pill" may change his behavior, but not his identity or the behavior of those around him.

Some people with epilepsy may not want to take constant medication. The side effects may be far more disruptive to their lives than the possible occurrence of seizures. For others, epilepsy may serve a purpose, such as the way Veneita sees it as how her body deals with stress. Historically, we know that in many cultures epilepsy was valued. For all these cases, the "pill" may not be a desirable option, but instead be a means to repress meaningful human behavior. In our society, since there is a "pill" for epilepsy, there is also a social pressure that people with epilepsy take this pill, despite reasons an individual may have to not want to do this.

If there is ever a "pill" for "curing" gayness, will we have any choice about taking it? If for no other reason, I hope that the possibility of being denied the right to choose would motivate otherwise disinterested lesbians and gay men to concern themselves with the rights of "disabled" people in our society.

**Footnotes**  
1. "Epilepsy and Employment: Placement Problems and Techniques," by Harold A. Benson, Jr. From *American Rehabilitation* magazine.

2. All information on historical attitudes is from "The Names of the Falling Seizures: An Introduction to the Study of the Folklore and Cultural History of Epilepsy," by Leo Kanner, M.D., in *Human Biology*, 1930, pp. 109-127.

3. Schneider, J.W. and Conrad, P. "In the Closet with Illness: Epilepsy, Stigma Potential and Information Control" *Social Problems* Vol. 28, No. 1 October 1980.

4. Most of my awareness about suicide is due to discussions with Eric Rofes, author of a forthcoming book on gays and suicide.

5. To contact self-help groups for people with epilepsy, try your local chapter of the Epilepsy Foundation of America. They are in most cities; or their national office can be contacted at 1828 L Street NW, Washington, DC, 20036. Of course, the level of openness to gay people will vary in different self-help groups.

An organization concerned with radical change in the way our society deals with disabled people is the Disabled People's Liberation Front. They can be contacted at (617) 547-0329.



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**Audre Lorde: Realizing how hard it was to fit all the different parts in one place at the same time.**

Lorde and Irena Klepfisz read from their newly released books, *Zami—A New Spelling of my Name* and *Keeper of Accounts*. The theme of the readings was survival.

While the complexities of oppression often cause us to not see the connectedness of racism and anti-Semitism, this reading brought together the consequences of those oppressions and presented us with two books which nurture all of our capacities to resist and overcome.

This is Irena Klepfisz' second book. Her first book of poetry, *Periods of Stress*, was published in 1976. She has long been active in the lesbian feminist writing community. She is also becoming known for her understanding and articulation of the historical as well as present-day realities facing Jewish people. Her new book, *Keeper of Accounts*, captures all of these parts of Irena and is rare and insightful poetry. She read sections entitled, "Work Sonnets" and three out of four sections from "Bashert" (Yiddish word meaning inevitable).

The "Work Sonnet" poems were about the experience of being a typist and general office worker. From days of boredom and drudgery, bitterness and resentment, Irena takes us on an inside look for the spiritual part of all of us that demands meaningful and creative life. Irena writes of her envy toward another office worker who is retiring:

"... for her it was over.  
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so much today.

"i wanted to be old."  
and to the internal world:  
"volcano  
i dream yearning  
to explode . . ."

She also read three out of four sections from the "Bashert" poems. In these prose poems, Irena opens with a dedication to those who died in the Holocaust.

"... because a bed was denied  
because a place filled and no  
other was left  
... because someone left  
everything to God"

and follows with a dedication to those who survived:

"... because they took risks  
because they had no principles  
and were hard  
... because life is a struggle  
and they struggled  
because life is a gift and they were  
free  
to accept it."

escape from the horrors of the past no matter how many miles we may travel from the spot of genocide. And she connects us to the present dangers of today:

"... the American hollowness  
in which i walk calmly . . . The  
invisibility (of unemployment and  
poverty) . . . the Holocaust with-  
out smoke."

The last section of the Bashert poems takes place in 1981, Cherry Plain. It is the most powerful poem she read as well as being the strongest piece in her book. It is a poem of rising Jewish pride and consciousness. It reclaims all of the anti-Jewishness around us and is international in its scope of the Jewish experience. It is a tribute to all Jews who have died from anti-Semitism. Her poem rings bells of warning to those sectors of the

her book which is interspersed with childhood to adult memories, she spoke of sibling rivalry and of an urban world perceived through the eyes of a child; warm remembrances of her mother; encounters with a battered woman and child; a chance meeting with a stranger that was infected with racism; and her childhood perceptions of a neighbor, Delois, who provided her with a glimpse of a strong, black woman whom she could identify with and pattern herself after.

In another section of her book, Audre talks about her West Indian parentage and tells us how her mother laid the foundation for her to become a poet merely by using words and sounds from her native Grenadian tongue that lent new shapes and meanings to how language was conventionally spoken. The closeness and warmth that Audre shared with her mother in the morning and the playful remonstrations at hair-combing time hint at the pain and loss Audre was later to feel when their relationship became more estranged.

In the last portion of her reading, Audre talks about her life as a black, a lesbian, and a woman and how subtle connotations and innuendos were used to define her world. Becoming more conscious, as a young college student, of the differences that permeated her life, Audre began to explore and articulate each separateness and what it meant in the context to the larger white society. Dwelling upon her experiences in the lesbian bar scene of the 1950's Audre recalls how hard it was to fit all the different parts of her in one place at the same time. Realizing that she was an 'other' not only as a black woman but also as a black lesbian, she struggles to find someplace where she and other black lesbians like herself could live out their existence without role-playing or conforming to the ideals that were prevalent in the bars at that time. She also struggled to make a connection between herself and other black women that reflected a positive self-image.

Her description of the lesbian



Susan Fleischmann

**Irena Klepfisz: Warning bells for those who hide under the cloak of assimilation.**

Jewish community who hide under their cloak of assimilation and denial of the Jewish reality. To those Jews struggling with the complexity and scope of Jewish history and future, the *Keeper of Accounts* presents us with hope, inspiration, pride and a renewal of our most cherished connection.

*Zami—A New Spelling of My Name*, is a work of fiction by Audre Lorde which has engendered a whole new literary term, biomythography. Within this form, Audre has captured the mythological, historical and biographical elements that surround her perceptions which in turn allows us to feel more accurately her place within them. With generous doses of wit, she recounts scene after scene in her life. Reading from the first section of

bar scene of the fifties seems conformative and rigid but it pointed out the necessity of women seeking each other out not only for companionship but to establish a network that could challenge the stereotypes of what a lesbian was supposed to be and also to band together as women who are self-identified and thus freed from the tyranny of male definitions. In each retelling of experiences and situations which informed and enhanced her life, Audre Lorde brings to light her cherished notions of what it means to live in a world full of contradictions. Her writing is charged with the kind of multi-layered thinking that gives the reader a three-dimensional view of her life and also lets us see the truth and reality of a life

Continued on page 13



# s<sup>u</sup>STaiN

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## Mortality

Continued from page 6

now a man so driven by the desire for faith in something, *anything* that he would actually kill the boys who he loves. At the plays end, as in history, the Church and state find reason and clout to condemn the powerful Gilles to death for heresy and murder.

Any imaginative writer (and any historian, for that matter) revises and interprets for his or her own effects and Kramer's revisions are most interesting. Rather than retelling the Joan and Gilles story from a psychological angle he has opted for an essentially religious interpretation. Granted it is not particularly partial to the Church, and has a fair share of *Grand Guignol* effects but its message and tone is metaphysical rather than psychological or realistic. And although this interpretation is fresh for the material it bears a heavier burden of having to convince a moder — and not intrinsically religious — audience of its validity. While admitting that the Church (as an institution) can be corrupt and hypocritical *This Mortal Coil* bases itself in fairly conventional notions of God, salvation, and spirituality. Even its concepts of morality are traditional. Although the play makes it clear that Gilles does not murder the boys because he is a homosexual or pederast (but rather is tricked into it by a fraudulent clergyman) the play seems to indicate that he is more virtuous when not giving in to his sexual feelings for them. (Director Zeigler has voiced the hope that the gay audience will not be sidetracked by this issue, but it seems to me that most queers can spot and understand the hypocritical clergy issue fairly easily — it's the straight audiences who are generally more likely to equate homosexual with child murderer.)

What is more arresting than the overt scan of the play is the subtext, which, I think, for many people, may be more visceral and immediate. *This Mortal Coil*, on the psycho-sexual level is a fascinating meditation on sexual mores and roles. Here we have a virgin who dresses in men's clothing raging against her proscribed sexual role and a gay man who is told that he cannot love boys. Their reaction to this sexual repression is the main motivating force of the play. It explains Joan's going into battle, the paradox of Gilles both loving and having to kill the boys, the comradeship between the two of them, and ultimately — because of their socially subversive sexual-

ity — the reason behind their destruction. The play hints at these ideas but never plays fully with them. There is even a slight hint at a sexual relationship between Gilles and Prelati (other writers give it as historical fact) which would explain more satisfactorily the vague, nebulous "hold" the priest has over his disciple, but it is never explored. Someone, it may have been G.B. Shaw, once noted that writers don't always know the real meanings or true depths of their work. I couldn't help feeling that there may be a more convincing play lurking in the material that Kramer has brought together.

Whatever inconsistencies or failures to encourage suspension of disbelief, *This Mortal Coil* may contain, it is written with an original vision. It also has the luck to be beautifully mounted and produced. The small space at Theater Loft is used at best advantage (it is impossible to think that it could be used better) and the set allows for both the fluid and imaginative staging of the complete and difficult script. The acting is on a generally high level especially considering the heightened language in which Kramer writes. Both the nattily designed period costumes and the original music — sort of synthesized Gregorian chant — add flavor and authenticity.

## Woman's Own

Continued from page 12

Or maybe even hold her up in the water sort of, with her hand under her belly. A shiver went through Marcie's whole entire body as she lay in the bed and the library book fell, unnoticed, to the floor. "Oh my God, she would just die if she ever got to touch Miss Engleham-burger like that. It was just too unbelievable to even *think* about!"

But anyway, she'd staying in the pool for about two hours that time, until finally the woman that did those massages had come over and told her ought to get out because her lips were blue. She was a pretty black woman, about as old as Miss Engleham-burger, and Marcie'd wanted to ask her if she knew her, sort of casually like. "Do you happen to know any high school English teachers that come here by any chance? That always do the breaststroke?" But she hadn't dared.

And when she got home she'd started coughing and her ear had been on fire all night and then her mother took her to the doctor the next day and he said on absolutely no account could she go swimming for at least a week and her whole

plan was spoiled. She did think of going in and just watching or something but that would of looked stupid.

Under the covers, Marcie's hand touched her own stomach, then her breasts, pretending. "Oh Sorry, Miss Engleham-burger," she whispered, "I didn't mean to . . ." "Oh that's alright, Marcie, it feels good. Why don't you go on . . . a little lower. Ah, yes — That's right. And by the way, why don't you call me Claire?"

## Barriers

Continued from page 10

that is lived with sincerity and conviction.

Both Audre Lorde and Irena Klepfisz are writers who demand that the history of our lives be recorded in all of its richness and complexity. Leaving no cultural, political, economic or sociological stone unturned we must not be afraid to examine or re-examine our connections to each other in order that we may break through the barriers of fear and ignorance that keep us separated.

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## INSTRUCTION

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## GCN SPECIALS

Promo Homo needs 15 hearty people to deliver GCN to bars in South End Boston on Fri til the end of Dec. Call 426-4469 ask for Maxine.

LI BEATMAN/WHERE ARE YOU?  
GWM into flick dangle and stuff technique sks long lost gravy cruiser. Board's waxed and nowhere to go. Daniel Daniel (503) 288-4992. (20)

STOP THE KKK IN WASH DC  
Stop KKK terror against blacks, gays, Jews, & labor! Join the labor/black mobilization to stop the klan, Wash DC Nov 27. For round-trip bus tix: Spartacist League 492-3928. (20)

OUR HANDS ARE OUT AGAIN  
We still need some very specific items to make our house a home and our home a castle. They are: a Mellita coffee pot & filters; a small radio; floor & desk lamps (especially LEDO or LUXO artist lamps); waste baskets (snicker, snicker); tape dispensers; electric heater; bulletin boards. Anyone wishing to bestow any of this stuff upon us, please call Mike at 426-4469 (Don't y'all just hear that number in your sleep???) Thanks a bunch.

The situation is getting desperate for Jill who has so nobly allowed N. Walker to grab the only 2-drawer file cabinet that has so far materialized. N. Walker is feeling guilty. Won't someone please offer another 2-drawer file cabinet (letter size pref, but no one is fussy, so long as it works). Looks not an issue. We'd take anything we could get. Thanks. Call Mike at 426-4469 and tell the good news.

MICROFILM READER WANTED  
The GCN staff would love to be able to read its back issues on microfilm, but cannot afford to buy a film reader. If anyone has access to a used one or would like to donate one to the office, please call Mike at 426-4469.

DEAR ADVERTISER  
If race is not a crucial issue for you, why put it in your ad? It is not a required formula: GWM, GWF are not necessary; GM, GF would do as well, unless you really want it otherwise.

CHRISTMAS SHOPPING???  
It's never too early to begin thinking about what to buy for those very special people on your list. Give 'em a year of GCN and they'll love you for it. We'll love you for it, too, and you'll love yourself for having helped keep us going. Once a week your friends, etc will be reminded of your affection, and we'll get the seasonal shot in the arm we need to keep this the best gay paper we can possibly produce.

If you have been thinking of throwing out your back issues — PLEASE DON'T. We will be assembling at least a few complete sets of volumes 1-9. If you wish to give us some of your papers, please contact Archive Committee, GCN, PO Box 971, Boston, MA 02103. Let us know what volume and issues you have and give us your address and phone number so we can get back in touch with you about what we need. We'll be starting to collect the papers in October after we are in a permanent office. Thank you very much.

## ORGANIZATIONS

BOSTON LESBIAN/GAY CATHOLICS  
Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For Info call Dignity/Boston MF 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON, 355 Boylston St., Boston, MA 02114 (c)

WOMEN PRINTERS  
Typesetters, press operators, strippers, bindery-workers are invited to join us in regular potluck meetings. Compare notes about your job — hear informal talks on occupational safety, union organizing, etc. — help work on a newsletter and other projects. For meeting times and locations call 547-5038.

New women's media gp committed to lesb. education outreach thru media sks mems. Need assistance w/marketing, graphic design, fundraising, media work. Letter of Interest &/or resume to Women's Educational Media, Inc., 36 Colwell Ave., Brighton, MA 02135. 367-2086. (8)

DO YOU SECRETLY LUST  
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GAY SWITCHBOARD OF NYC  
When you're in New York, give us a call for the latest information in gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800 from noon til midnight.

Are you interested in forming a gay Communal Retirement Center? Join others in the Ganymede Society who are forming now. Write: Ganymede Society, c/o Karl Volk, 43 Whittier Blvd, Poughkeepsie, NY 12603.

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GUARDIAN: Independent radical news-weekly. Covers Gay, women and minority struggles, and international progressive movements. Special offer 4 issues FREE. Write Guardian Dept. GCN, 33 W 17th St., NY NY 10011. (ex)

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New Spring lesbian/feminist annotated booklist for \$1.00. Womansplace Bookstore, (GCN) 2401 N. 32nd St., Phoenix, AZ 85008. (41-10x)

HOW GAY IS YOUR LIBRARY?  
Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)



TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



Looking for a Fem, soft, gentle, sincere, loving lesbian to correspond with. Sorry, I cannot correspond with anyone who is presently doing time. Come on, ladies, write me. Robin JACKSON, #600728, Box A, Oakdale, IA 52319

Should be free in Sept. I'm 34, black hair and brown eyes. I'm completely gay and would enjoy letters from anyone. Hopefully, I'll find the right person for me. Jackie SHAW, #134-804, Box 45699, SOCF, Lucasville, OH 45699

I'm 38, all the way into meditation (TM) and the Silva Mind Control, also reincarnation. Thank you. Laura ANGEL, #17377, CIW, HB-727, Fontera, CA 91720

Lonely Lesbian looking for a penpal. Help me make my long sentence happier. Please drop me a couple of lines. Scarlet PARKER, C-2, Box a, Alderson, WV 24910



NOTE TO PEOPLE WHO WRITE PRISONERS: If you get no response (rare) from writing one of the prisoners, it may be because he/she has been moved to another prison (and they don't usually forward mail). One of prisons' main ways to destroy attempts by prisoners to defend themselves with lawsuits and to form "unions" and social support networks generally is to keep moving the "troublemakers" (the type that read GCN, for example) from one prison to another. It is also a form of punishment for activism to move them away from where their families and friends live.

ATTENTION ALL PRISONERS!!  
Peoples Law School will send you a FREE pamphlet called "How to Use a Law Library" if you write them at Peoples Law School, 558 Capp St., San Francisco CA 94110. They are especially interested in reaching more women in prison.

Hi sisters. The days are long when you're inside, and having someone to write would help me a lot. Cale MORGANO, #45590A, Box 3400, Goodyear, AZ 85338

Interested in having a regular correspondence with either gay men or women on an intellectual, social, and intimate level. Demitris POETE, #15619, Harrison A 602L, Frontera, CA 91720

Transexuals, I'm thinking about a sex change. Please write if you are a transexual. Terry L. FEATHERSTONE #158274, Box 911, Benis Rd., Ypsilanti, MI 48197

Black and Indian Capricorn, Transexual, seeking financially secure male. I'm intelligent, compassionate, very attractive. Kellie BURRELL, #266957, Box 520, MSB, Walla Walla, WA 99362-0520

Surfer, yng in prison 1st time, open minded, caring, intelligent, aware, seeks a penpal, friend, lover? I'll answer all letters, SASE if possible. Any reading material sent would be great. Thanks! Michael MCINTYRE, C-10009-CTF-C-A-244, Box 686, Soledad, CA 93960

Desire to write people on the streets. From the south originally but open to relocated when released. Not effeminate openly, but sexy in bed. Write for a new friend. Houston STUCKEY, #23014-175, Box 1000, Lewisberg, PA 17837

ATTENTION ALL PRISONERS!!  
Sexy, rude, hotshit rag looking for stories of your TRUE fucking experiences, in and out of jail, for anonymous publication. You'll get a copy of any book using your letter. Any language you send will be used (including your four-letter words)! Send your hot little stories to: Boyd McDonald, Box 977, Radio City Station, New York City 10101.

Books for prisoners! Left Bank Books can send books free to inmates everywhere (provided an institution allows them in). We also offer special-order books "at cost" (usually 35-40% off). Donations of books and bucks appreciated! Prisoners, and others interested, write: Books for Prisoners, Box A, 92 Pike St., Seattle WA 98101

Stocky build, 42. I like to camp, hike, fish, swim, listen to classical music. I will answer any letters I receive. Pat DORAN, #17087, Box 7000, Carsen City, NV 89702

26 yr old gay male serving an indeterminate sentence not to exceed 6 years seeks correspondence, warmth and fun through the mail. All letters answered. Thank you GCN. George D. JOHNSON #15761-A, Box 14-Unit 8, Boise, ID 83707

5' 9", 165 lbs, reddish brn hr, brn eyes, muscular bld. 32 inch waist. Hobbies: stamp coll., jogging, yoga, wrtnng, poems and making people happy. To all my penpal friends, I'm sorry I have not wrote to you as I was transferred and all my addresses were lost. Please write to me. Also any new penpals are welcome to write. Thank You GCN. Richard L. THORNBERRY #071947-P-3-S-2, Box 747, Starke, FLA 32091

Musicians will you share a little time and knowledge with a serious minded guitarist? Into all types of music esp folk class/soft ballads. I've been playing many years hope some day to make a living at it if I can obtain an understanding of music. I'm locked down all day and have no access to libraries or music rooms. Please help? Thank you. Mr. P.L. Schmidt, #28939, Box 900, 2B-309, Jefferson City, MO 65102

Seeking someone to write, possible relationship. I am sincere, emotional and very sensitive. 33, brn hr and eyes, 140 lbs, 5'7". Will answer all who write. Bruce CARUSO, #148-784, Box 45699, Lucasville, OH 45699

## Prisoners Seeking Friends

186 lbs, male, brn hr, brn eyes, 5'10", white and lonely. Joey RUSHING #127240, T.H.U. A-Dorm, Box 38, Holman Station, AL 36503

Cancer. I'd like to correspond with someone that's full of love. In return I'll be a real friend for life and I'll redefine friendship for you. Michael CHEEVES #EF111963 A-4 Reidsville, GA 30499

Dear Editor I would like to get all of your news releases if possible. Any help you can give would be appreciated. Pen-pal most welcome. Respectfully, Richard W. CUNNINGHAM, Indiana State Prison, Box 41-4659, Michigan City, IN 46360

Very lonely black inmate, 6'3", 205 lbs, 27 yrs old, org. frm Berkeley, CA. Serving 15 years with 2 yrs to go, maybe sooner. Seeking sincere friendship. love. "like". Ira Baker #065422 U-3-N-7, Box 747, Starke, FLA 32091

I am not gay but seek penpals, David MEADOWS #49251, 818 Jefferson Ave., West Virginia Penitentiary, WVA 26104

I am seeking correspondence and friendship, Donald BENSON #159089, P.O. Box 45699, Lucasville, OH 45699-0001

It's lights out here, so I guess all I can hope to look for is pleasant dreams, because I have no one to share them with right now. Please write. Bill GRIMES, Ada County Jail, 7200 Barrister Dr. Boise, ID 83704

Have lost all contact with family and the outside world. Would someone please write to a very lonely person, brown hair, green eyes, Ross CAUDILL, #141-290, Box 69, London, OH 43140

I'm 33, brown hair, hazel eyes. I haven't a soul to write to since I lost touch with everyone over the years. Joseph NOWICKI, #2669, 21-3C, Box 30, Pendleton IN 46064

I am looking for anyone who will open his heart to this lonely man. 25, 5'6", 150 lbs., brn hr, blue eyes. I will answer all who write. Edward DAVIS #144-396, Box 45699, Lucasville, OH 45699

Seek correspondence with the outside world. 32 yrs old, involved with education, chef cookery, astrology and all sports. All letters will be answered. James R. HUDSON, #45699, P.O. Box 45699, Lucasville, OH 45699-0001.

Born under the sign of Aquarius. Until I hear from you I shall remain lonely and unheard of. James PORTER, #162480, Box 45699, Lucasville, OH 45699

My interests are most sports, car racing, football, hunting, hiking and reading. Nature and people and all animals are also my interests. In gay love. Avery LAWSON, #071609, Box 1100 #1564, Avonpark, FL 33825

I need friendship or a relationship — whatever comes first. Will answer all. Claude OSBORNE, #19911, Box 41, Michigan City, IN 46360

I like horses, the beach, cooking, plants, Roller Derby. Would really like to find that one person. I'll be out next Nov. Dennis JONES, #76944, Box 999, SCC, Canon City, CO 81212

Into stamp collecting, drawing, beaches, all sports, movies, concerts, plants. You name it, I love it. A very lonely male looking for a very lonely male to write to. John LANCASTER, #17569, Box 14, Boise, ID 83707.

Would love to hear from all gay males who would like to correspond with a warm, loving gay male artist who will soon be leaving prison. Possible relationship to proceed on the free side of the gates. I'm very feminine. David BEAUDOIN, #166275. 777 Riverside Dr., Ionia, MI 48846

I study, write poetry, write songs and play drums. Looking for someone I can talk to and share my inner life with. Cecil HOLBROOK, #157-605, Box 45699, Lucasville, OH 45699

Enjoy all sports, people, and will answer anyone who would like to write (in or out of these hell-holes). Dennis SPENCER, Box B-42101, Florence, AZ 85232

Attractive, likes anyone to correspond with. I am very lonely and need someone to help me. Frank BEAMON, #323069-D-235, Box 99, Clermont, FL 32711





# Calendar

## weekly events

### sunday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 3:30-5pm at Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 497-8282. Please send all BAGLY mail to: GCN, Box 106Y.

**Boston, MA** — Black and White Men Together of Boston meets at 2pm the second Sunday of the month at 57 E. Springfield St. (So. End). Info: Richard 247-3043 or Tom 536-3392.

**Cambridge, MA** — Overeaters Anonymous, lesbian meeting. Old Cambridge Baptist Church, 1151 Mass Ave. Sun eves 7:30 pm, DOB office.

**Fremingham, MA** — Tricounty Assoc. (Fremingham, Milford, Franklin area). Social and support group for gay and lesbian community. meets Suns. Info: 376-4323 or 473-3529.

**Boston, MA** — "Musically eeking," women's music, ideas, announcements. WMBR, 88.1 FM, 1-3pm.

**Boston, MA** — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

**Boston, MA** — Merrymount Music Society. Informal meetings and concerts for gay and lesbian musicians and music lovers. Info: 266-9423.

**Boston, MA** — "Sharing Voices," a monthly potluck supper and open reading for all women who write. First Suns. Cauldron Experimental Theater, 22 Randolph St. (near Dover T Stop). 5pm Info: 542-8575.

**Boston, MA** — Boston's Other Voice. (WROR, FM 98.5) 11:30pm.

**Orleans, MA** — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays. Info: Box 1614. Orleans, MA 02653.

**Action, MA** — Central Middlesex Social Club meets at 7:30pm. Info: Carlton 486-8177. All are invited.

**Concord, NH** — Concord Area gay Youth, support group for youth 16-22, rap session and social time. Carpools & counseling available. Info: Scott or Joe 224-6931.

**Keene, NH** — Potluck and other fun get-togethers for lesbians. First Suns (2pm) and third Tues or Wed (6pm). Info: Keene Kiondykes, Box 261, Gilsum NH 03448.

**Central VT** — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal. Info: Box 42, Barre, 05641.

**Orono, ME** — Wilde Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

**Northern VT/NH** — League of Gays (LOGS) meets third Suns. Info: (802) 626-3618 or write: Box 703, St. Johnsbury VT 05819.

### monday

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

**Northampton, MA** — Open Gay Men's Rap Group sponsored by Pioneer Valley Gay People's Alliance. 7-9pm. People's Institute, 38 Gothic St. Info: (413) 584-7903.

**Nashua, NH** — Nashua Area Geys meet 8pm. Info: Tony 424-3252, or write: Neshua Area Geys, Box 3472, Nashua 03061.

### tuesday

**Cambridge, MA** — Lesbian SM support group. Every Tues. 7:30pm. Info: 776-7957. Open to lesbians supportive of or into SM.

**Boston, MA** — New lesbian and bisexual women's SM support group. 7:30pm. Info: Hathor 623-7258.

**Cambridge, MA** — Daughters of Billitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.). 8pm. Tuesdays and Thursdays. Info: 661-3633.

**Pittsfield, MA** — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.). Info: 249-7691.

**Manchester, NH** — Manchester Men's Group, weekly support group for gay and bisexual men, meets Tuesdays at 7:30pm for coffee and discussion. Info: Joe (603) 224-6931.

**New London, CT** — New London Gay Men's Forum, support group for gay and bisexual men. Info: 447-0155 (Noon to 7pm).

**Portland, ME** — Gay/Lesbian Alcoholics Anonymous meeting at First Parish, Unitarian. 425 Congress St. 8 pm. Open to all.

**Brattleboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

### wednesday

**Boston, MA** — Fathers in Transition, a group of gay/bi fathers meeting Weds. for friendship and support. Info: Exodus Ctr. 266-0612, or write: Fathers in Transition, c/o GCN Box 6, 167 Tremont St., Boston, MA 02111.

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY). New persons' meeting 6:30pm; general meeting and group discussion 7-9pm. For youth 22 and under. Evangelist Church, 35 Bowdoin St. (Beacon Hill) Info: 497-8282.

**Boston, MA** — Boston Gay Men's Chorus meets every Wed from 7-10pm at the YWCA, 140 Clarendon St. (So. End). Info: 625-3247.

### 9 thurs

**Boston, MA** — GCN proofreading. Call 426-4469 if you'd like to help out to see what time proofreading will be happening (late afternoon and early evening usually). Thanks.

**Cambridge, MA** — Valerie Miner, author of *Blood Sisters and Movement* will be reading at New Words Book Store, 186 Hampshire St. 7:30pm. Info: 876-5310.

**Boston, MA** — Triangle Theater Co. presents "Boy Meets Boy" at the Studio Theater, YWCA, 140 Clarendon. 8pm. Tonight, Fri and Sat. \$6. Info: 482-0897.

**Cambridge, MA** — Rosario Morales, New York Puerto Rican poet, will read her *Origins of Racism* and other work. 7:30pm. Ticknor Lounge, Boylston Hall, Harvard Yard.

**Cambridge, MA** — Boston NOW's Lesbian Rights Task Force will meet at the NOW office, 99 Bishop Allen Dr. (Central Sq.) to discuss plans for next year. Info: 661-6015.

### 10 fri

**Boston, MA** — Gay Community News volunteer night. Come help send out the

**Boston, MA** — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

**Boston, MA** — Lunchtime for lesbians. Isolated during the workday downtown? Interested in a lunchtime hangout/discussion group? Come to 80 Boylston St. Rm 855 (corner Boylston and Tremont). Noon. Info: 542-5188.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Cambridge, MA** — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807.

**Cambridge, MA** — Daughters of Billitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

**Hyannis, MA** — Lesbian Support Group meets first Wed of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

**Nashua, NH** — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the second Wed. and 4th Thurs. of each month. 7pm. Business meetings on first Sats. 5pm. Info: (603) 889-1416.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance meets Weds. Info: 584-4997.

**Hartford, CT** — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

**Hampden County, MA** — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

### thursday

**Boston, MA** — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 424-1993.

**Somerville, MA** — TV/TS Peer Support Group. Gender Clinic. Info: Martha 866-8280.

**Northampton, MA** — Pioneer Valley Gay People's Alliance now forming. First and Third Thursdays. Info: (413) 586-5979.

**Nashua, NH** — Greater Nashua Area of New Hampshire Lambda. See above Wednesdays/Nashua NH.

**Cambridge, MA** — Lesbian Liberation, an open discussion group. 8-10pm. Women's Center, 46 Pleasant St. Info: 354-8807.

**Cambridge, MA** — Lesbian Mothers, a new support group for women dealing with the issues of being a lesbian mother. Women's Center, 46 Pleasant St. 8-10 pm. Info: 354-8807 (Diane or Sandy).

paper to our subscribers. 167 Tremont St. (5th) Come anytime after 6. Refreshments. Call 426-4469 from nearby phone outside if door locked. Thanks.

**Boston, MA** — As a result of two public forums on AIDS (Acquired Immunity Deficiency Syndrome) an Action Committee will begin to meet tonight at 7pm to discuss how to educate straight and gay communities about this syndrome. Fenway Community Health Center, 16 Haviland St. (near Auditorium T stop) Info: 267-7573. All interested persons welcome.

**Cambridge, MA** — Kate Rushin and Victoria Redel will be reading poetry to benefit *Second Wave*, a magazine of feminist politics and literature, at New Words, 186 Hampshire St. 8pm. \$3-5 donation.

**Cambridge, MA** — Lesbian and Gay Folkdancing meets at Phillips Brooks House in Harvard Yard at 7:30pm. Beginners especially welcome. Info: 661-7223.

### 11 sat

**Cambridge, MA** — "Hand-Me-Downs," a play about families and addiction, will be

**Cambridge, MA** — Lesbians with children Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**New London, CT** — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

### friday

**BOSTON, MA** — GAY COMMUNITY NEWS (THAT'S US!) ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVES. COME BY FOR A FEW HOURS TO OUR NEW SPACE AT 187 TREMONT (ON THE COMMON, NEAR BOYLSTON T STOP) ANYTIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! INFO: 426-4469, THANKS!

**Hartford, CT** — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

**Pittsfield, MA** — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

**Concord, NH** — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

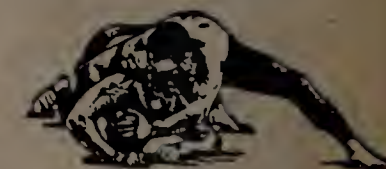
**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Help Line 751-3322 (eves).

**Cambridge, MA** — Amazon Lesbian At-Home. Mt. Auburn Hosp. (Living room, Clark Bldg.) 8-9:30pm. Newcomers meeting from 7:30-8pm on the last Friday only.

**Boston, MA** — Watchline, an action organization for gays and lesbians monitoring anti-gay/lesbian violence. Report incidents to Watchline (Mon.-Fri. 7-10pm): (617) 262-5250

**Boston, MA** — Chiltern Mt. City. Regularly scheduled sports and outdoors events. General Info #: John 275-1336; Linda 734-4066; John 864-0823. Volleyball: Jay 282-4896.

**Boston, MA** — Front Runners Boston, gay and lesbian running group. Info: 825-0181.



## coming events

**Cambridge, MA** — New photo images by Susan Fleischmann, Marcia Geier, Eileen Meeks and Terri Sanders. Sats and Suns (except Jan 1) from 1-4pm. Studio Epona, 238-44 Columbia St. Info: 492-7522.

**Cambridge, MA** — Women's Craft Market. Every Sat from 11-5 and Sun 12-5 thru Dec 19 in the basement of New Words Book Store, 186 Hampshire St. (Inman Sq. near Central Sq T stop) Pottery, weaving, leather, jewelry, etc.

### dec 7 tues

**Cambridge, MA** — Lesbian SM group. General meeting with discussion of "Anything you always wanted to know about Lesbian SM..." Come ask the panel. 186 Hampshire St. Open to womyn. No antls please. 7:30pm.

**Boston, MA** — Lesbian and bisexual women's SM support group. Safe, non-competitive space for women of all levels of experience to share political and personal aspects of our sexuality. 131 Cambridge St. 7:30pm Info: Hathor 623-7258.

**Boston, MA** — GCN membership meeting. 167 Tremont St. (5th floor). 6:30pm.

performed by the Mood Swings, a lesbian theater group. Camb. YWCA, 7 Temple St. (Central Sq.) Tonight at 8 and tomorrow Sun. at 3pm. \$3. Info: 491-6050.

**Boston, MA** — Holiday party for lesbian lawyers and legal workers. Bring food or drink to share. 8pm. Cell Katherine Triantefillou 723-6327 for more info.

**Portland, ME** — "Photography by John Preston," a show of homoerotic images, will open today and continue thru Jan 13. Cycles 59 Center St.

### 12 sun

**Cambridge, MA** — "Hand-Me-Downs". See 1 sat above for details.

**Boston, MA** — Boston Gay Men's Chorus Winter concert of popular and classical music of the season. Arlington St. Church, corner of Arlington and Boylston Sts. 8pm. Info: Lesbian and Gay Hotline 426-9371.

**Cambridge, MA** — Holiday Pottery Sale for the Gay Community, DOB office, Old Cambridge Baptist Church, 1151 Mass Ave. (Harvard sq) Refreshments. 1-6pm. Info: 661-3633.

**Boston, MA** — "Musically Speaking" celebrates Chanukah thru the music and traditions of the holiday. WMBR, 88.1FM. 1-3pm.

**The deadline for Calendar items is Monday at noon for the following issue.....**